

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

Jackson, Miss., October 31, 1940

NEW SERIES  
VOLUME XLII. No. 44



First Baptist Church, Jackson, where the Convention Meets November 12-14.



Dr. W. A. Hewitt, Pastor First Baptist Church, Jackson. Our host has been pastor here for more than 25 years.

## Who's Who and What's What

**Rev. Wm. Ball**, pastor's assistant at Clinton, is this week helping in a meeting at Monterey in Tennessee.

There were 450 young men and young women in attendance on the B. S. U. Convention, beside the students in M. S. C. W.

**Pastor A. F. Crittenden** welcomed 60 new members in a meeting in First Church, Ponca City, Okla.; 30 of these by baptism.

**Dr. W. R. White**, the new president of Hardin-Simmons University, preached in a revival meeting beginning Oct. 27 in First Church, Abilene, where the University is located.

**Miss Hannah Plowden** who was dean of women at the Baptist Bible Institute last year, recently started to her mission post in China, but owing to disturbed conditions there was detained indefinitely at Honolulu, where she is at work in the Baptist Mission.

**Flag Lake**: Interest at Flag Lake is growing. There were 72 at Sunday school. A good program was given by the Intermediates with the following taking part: Helen Houston, Bonnie Aldridge, Erlene Giles, Alline Rowe, Roy McMaster and Rev. Jim McIver.—Reporter.

**For 50 years** Hardin-Simmons University at Abilene, Texas, has been under control of Sweetwater Association. The Association and University are now asking that the school be taken over by the Texas Convention, allowing the association to nominate the trustees and the convention to elect them.

"Every now and then somebody complains about the trustees of an estate getting the lion's share of it, rather than having it go to the legal heirs. But the worst case of this kind we know anything about is the man who as a Christian is a trustee of what God has committed to him, and absorbs most of what goes through his hands."—Ex.

**Shady Grove Church**, Copiah County, inquires if any church has used pews which they wish to sell. Write to Mr. Claud Bass, Hazlehurst, Miss., R. F. D.

**Dr. M. E. Dodd**, when he spoke in the Hall of Religion at the World's Fair in New York, Oct. 5, wisely chose as his subject, "Separation of Church and State and Religious Liberty."

**Dr. Bela Udvanyorki** in Budapest says the work in Hungary goes well with the Baptists. There are now 30,000 Baptists in that country, half of whom are in Transylvania which was recently taken by Hungary from Rumania.

We are glad to know that **Rev. W. C. Allen** of South Carolina, will attend the Mississippi Baptist Convention in his capacity as vice-president of the Southern Baptist Convention. He was for several years editor of the Baptist Courier of South Carolina.

The church at **Fernwood** has called **Rev. J. E. Blackford** and it is understood that he has accepted to begin on or before Nov. 1. Brother Blackford has been pastor of Van Winkle Church in a suburb of Jackson since its organization three years ago, and has done an excellent work. May the Father continue his blessings with him at Fernwood.

**Charity and Children** says: "Those Russellites are pests. They have false doctrine and no manners at all but Baptists will insist that they have a perfect right to worship as they choose and to propagate their faith. When they break the law, the law should deal with them but Baptists will never be a party to any sort of religious persecution of minorities."

There was a good attendance at **Bruce Church** Sunday, with six additions, bringing the number of additions for October to 28. Sunday school attendance more than doubled. A budget has been adopted; the church house is being repaired; deacons organized and now have monthly meetings. Pastor L. F. Haire is taking a religious census. Contributions have multiplied threefold. A deacon asks that you join them in prayer for greater blessings.

Some people think it a great misfortune to have "false teeth." But we know something which is infinitely worse, a false tongue.

**Rev. Wilson W. Boggan** has moved from Mendenhall. His present address is Brookhaven, Rt. 2, c/o F. E. Cain. He has been called to Gum Grove Church, in a fine rural community, for two Sundays in the month. This church has over 125 regular attendants at Sunday school.—Rev. Jewell Golman.

**The Baptist Record of Iowa** says, "In this area we are suffering immeasurable loss by reason of lack of trained leadership, and unless we wake up and find a way to change our educational situation, Baptist leadership will pass to other hands." And ninety percent of Baptist leadership comes from Baptist colleges.

A good brother speaking of the "Community Church" idea, and the union by way of "Federal Councils" and "World Councils," remarked that he believed in scrambled eggs, but he did not fancy it with the shells thrown in. He might have added that one bad egg will make the whole skillet of eggs a pretty bad mess.

At the Baptist Church in Clinton one day last week Charley and Laurie Taylor who are conducting an evangelistic campaign in Jackson, held a service which drew a house full. They have their own way of attracting a crowd. The three schools dismissed and came to church. Dr. Charley Taylor spoke on what constitutes real success in life. His address was well suited to young people and well received by them.

**Rev. D. W. Moulder** reports a service at Mt. Carmel Church at 1:00 p. m., Sunday, Oct. 20. It was a memorial to Rev. J. A. Hitt, one of the earliest pioneer preachers in Smith County, who passed away about 35 years ago. He preached more than fifty years, organizing churches and baptizing hundreds of people. His descendants, the Hitts, Andersons, Nordans and many others were present. Brother Moulder preached and there was a good revival, many rededicating their lives to God. Pastor G. T. Henderson and Rev. Emmett Phillips were present.

## Sparks and Splinters

The peak indebtedness of the Foreign Mission Board was \$1,110,000. This has been reduced to \$230,000, and the prospect is by January 1 it will be down to \$225,000.

Missionary W. C. Taylor of Brazil truly says that the brains behind the ecumenical unionism today is the high priests of sacramentalism, ritualism and modernism.

Foreign Mission receipts of all kinds are above that of this time last year, which seems to indicate that the special gifts to help British Foreign Missions have not hurt the other gifts.

A pastor in New Orleans writes: "Our churches are growing wonderfully. God is certainly blessing Baptists here. Continue to pray for us." Churches like people need special prayer when they are prospering.

Mt. Ora Church, Jones County gave the past year \$1,143.97 to local work, and \$173.65 to missions. The average for the five previous years was \$891.97 for local work and \$92.28 for missions. There were seven additions to the church in the past year.

Sunday, October 20 Dr. John H. Hooks began his fifth year in the pastorate at Rayville, La.; one of the best days of the four years. He reports a visit to Delhi where Pastor Almand and the church burnt all the canceled bonds against the church. He sends greetings to his old Mississippi friends.

The department in the Florida Baptist Witness conducted by Dr. Geo. H. Crutcher, giving news items from far and near, is now in the hands of Dr. D. M. Gardner of First Church, St. Petersburg. Dr. Crutcher has rendered great service and of course Dr. Gardner will do no less. We welcome you, Dr. Gardner to the fraternity.

Dr. S. A. Murphy who is moderator of the New Orleans Baptist Association as well as pastor of the Valence St. Baptist Church, is conducting a "Christ Centered Crusade" in his church September 15 to December 22. He preaches two series of sermons, morning and evening on "Following the Footprints of Jesus," and "What Jesus Taught."

We have received from Dr. H. M. Harris in Kaifeng, China a catalogue of the Chinese Baptist Theological Seminary, organized in 1939. We were much interested in what we could read of it. And we are sure that the part of it in Chinese characters is equally interesting. This school is in the interior, but is in the Japanese occupied territory.

Dr. Rufus W. Weaver of Washington City sent us a copy of "A Forum of Freedom," a pamphlet which contains the findings and addresses of the National Conference on Religious Liberty held in Washington City June 11, just before the meeting of the Southern Baptist Convention in 1940. It is a record worth preserving, and may be had of Dr. Weaver for 30 cents at 715 8th St., N. W., Washington, D. C.

Mr. A. C. Dunn of Meridian, former Congressman from his district and a lawyer for a good many years, is said to have now dedicated his life to evangelistic work. He has long been active in Christian work in First Church and in Fifteenth Ave. Church, Meridian. He has also taken great interest in politics, and been much in demand as a speaker in political campaigns. We wish for him abundant blessing in the work to which the Lord calls him.

Some of our Baptist brethren disclaim any desire for actual church union by wishing to go into the Federal Council or World Council of Churches, but say they wish merely to cooperate with other religious bodies. Others are less timid and announce their ultimate desire for an ecclesiastical union of all churches. The Christian Century which is the strongest advocate of the Councils comes out boldly, and says: "The decision of the Episcopal church to join the Federal Council of Churches will bring new hope to all who labor for the ultimate union of all Christians."

Pastor J. H. Street of West Laurel Church has Rev. W. B. Abel with him in a meeting which began October 23.

From a church bulletin we see that the program included a sermon on "God and Our Money," followed by the hymn, "Only Trust Him." Not so bad.

You did not get your paper on time last week. We are sorry. It was due to a breakdown in the pressroom just as the second half of the paper went to press. It took a day for the printers to get fixed up and back to work.

Total receipts of the Foreign Mission Board for September were \$139,053.24. Of this \$37,721.44 came through the Cooperative Program; \$61,017.49 was for British Relief; \$16,311.36 was designated. The rest for various objects.

Indianola: We have just closed a series of revival services in our church which was a success from every standpoint. Dr. L. B. Campbell of New Orleans did the preaching and did it well, much to the delight of all the people of the community. The music was led by Bill Nason of Kosciusko. There were twelve additions to the church, seven of whom were for baptism. The members of the church were decidedly strengthened and the cause of Christ promoted. Dr. Campbell lived up to his old reputation as a fine preacher. Mr. Nason is consecrated as well as capable in his special line. His solos are excellent. His work with the children is a feature. —N. G. Hickman, Pastor.

When Jesus said "Ye shall know the truth and the truth shall make you free, the Jews who heard him resented it, for they thought of nothing but freedom in the sense of deliverance from ownership of the body of one man by another man. To them the suggestion of such slavery was an insult. But Jesus showed them that he was talking about an entirely different sort of slavery, one which controlled and directed or inhibited the exercise of moral and spiritual faculties. This goes much deeper and does infinitely more harm. We speak much of freedom of thought in this country, and pay lip service to freedom of speech and freedom of the press. But there are sons and daughters, or grandsons and granddaughters of slave owners in this country who are themselves mental and moral slaves. They dare not express an opinion at variance with the traditional social and political faith of the past generation. They tremble at the crack of the whip of leaders who are themselves in turn afraid of the people. In many places one step too near the edge of social custom may mean a descent into social ostracism. And the political slave drivers are making full use of the lash.

It may surprise you that a good attendance can be had at an association held in a city. But Hinds-Warren had a crowd at the Baptist Orphanage in Jackson. The meeting was in the beautiful J. E. Byrd Memorial Chapel. It is hard to imagine any room being more cheery and comfortable. Even the Moderator, Rev. A. S. Johnston sat in a rocking chair. The clerk, Bro. Statham brightened the corner where he was. The elegant lunch was furnished by the Northside church. We had welcomes from Pastor Metts and Supt. Mize. At the dinner hour the children of the Orphanage furnished music. These children look as well and behave as well as yours and mine. Rev. J. S. Deaton preached the sermon from Eph. 3:10-11. And he magnified the church. We have never seen the time limits better observed by speakers. Everything had to conform to schedule, for it was full. Dr. D. Swan Haworth of Vicksburg presented the report on Denominational Work. It was spoken to by Rev. W. L. Howse, Dr. Claud Bowen and the editor. The last also spoke on the Record. Rev. Carey Cox opened the meeting with a helpful devotional. In the afternoon Christian Education held sway with Rev. J. B. Middleton and Dr. M. O. Patterson speaking. The B. T. U., S. S. and W. M. U. were represented by brethren Ferrell, Owen Williams and Mrs. Harrington. The Orphanage, Hospital and Relief were well presented by Supts. Mize and Gilfoyle and Dr. Theo. Whitfield. Rev. N. S. Jackson spoke on Prohibition.

## Pastoral Problems

By Norman W. Cox

### "DEVELOP A TOUGH SKIN"

The ministry is no place for a sensitive soul who gets hurt by criticism and loses heart when he gets blamed for something he didn't do.

These nearly twenty-seven years I have spent in the pastorate have taught me lots of strange things and among them is that nine out of ten times when I do something that I deserve to be censured for little or nothing is said about it. The folks are usually kind, realize that I am human and make mistakes like everybody else. Also, nine out of ten times that somebody gets on the warpath with their tomahawk and scalping knife, it is for something that I did not do or they have imputed to me a motive or intention I never had.

It doesn't bother me any more when I get blamed for something of which I am innocent because I know that I miss being taken to task for so many things where I deserve rebuke that I have the feeling that taken all in all, after all, there is a justice at the heart of the universe which has its own way of evening things up.

There is a decided advantage in being blamed for what you did not do. You have a much better defense. One of the worst trimmings I ever got was from a sister who out of her neurotic imagination, imagined that I disliked her and who, through the eyes of such imagining, watched me for about a couple of years to get an opportunity to feel justified in what she thought. One day I chanced to be speaking of another person within earshot of this woman. What she heard, she thought, justified all she had believed hitherto about my supposed dislike of her. She boiled over and what she didn't say to me that was severe and bitter has hardly been thought of. She felt better when it was over and fortunately I wasn't hurt.

### BR SUMMARY

#### STATE MISSION WORK—1940:

\$8,600 aid for 44 missionary pastors, serving 61 churches.  
\$ 600 Salary of one missionary to the Indians.  
\$5,750 For the program of Evangelism, with two full time evangelists.  
\$4,400 B. T. U. work, with two full-time workers.  
\$4,000 B. S. U. work, with 14 workers in our state colleges.  
\$7,500 Sunday school work, three full-time workers.  
\$ 300 Negro work, Bible teachers in Jackson College, and the Meridian Baptist Seminary.  
\$1,000 Clarke College.  
\$3,000 Minister retirement and Board employee retirement.  
\$3,330 Church Building Aid—17 houses of worship aided.  
\$ 800 W. M. U. Auxiliary Young People's Camps.\*  
\$ 600 W. M. U. State Scholarships.\*  
\$1,000 Board meetings.  
\$ 250 Convention expense.  
\$ 270 Fixed items.

\*This item is taken out of State Missions before the budget is set up.

The Southeast Mississippi Baptist Pastors' Conference, in its meeting October 21, voted to ask a committee to serve in cooperation with Hattiesburg pastors and the Lebanon Association in requesting assistance in providing religious work among the soldiers in Camp Shelby. The request now agreed upon is to be made jointly to the State Convention Board and to the Home Mission Board. It is regarded as too big a matter for either local or state handling.—J. H. S.

## WHY PUT THE PAPER IN THE CHURCH BUDGET

David M. Gardner, D.D., St. Petersburg, Fla.

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It is difficult to understand why any church that believes in providing for Sunday school and Training Union literature through the church budget will decline to make similar provision for the state Baptist paper for each family represented in the church. If a church ought to supply literature for each member of the Sunday school and Training Union, then the same church certainly ought to provide the church paper for each family. Why not? Isn't it a fact that the Sunday school and training Union are vital factors in a functioning church? And, is it not a fact that your state Baptist paper will make every phase of service in a church more effective.

A good church paper will make any pastor more proficient and efficient in his ministries. The same is true of any Bible teacher, Training Union, W. M. S. or Brotherhood worker. If we could only get it across to our pastors and people that we are not making an appeal for a wider circulation of Baptist papers merely for the sake of boosting the papers' income, but rather that we make our plea because we know that our papers can be and will be a blessing to our people and our churches.

## By-Products of Baptist Papers

We insist that the by-products of having a Baptist paper in all the homes of any church will be worth infinitely more than it costs the church to keep it in the budget.

1. It enables the pastor and church to keep up with transients. In almost, if not all, city churches there are many church members who are lost to the church by frequent removals within the city or to other parts. What pastor has not been embarrassed by sending deacons out on some special canvass, giving the names and addresses of church families, only to have them return the cards with the information that the family moved from the address given more than a year ago. That deacon will feel that the pastor, or secretary, should have known of this removal. He is dealing with only a few while the pastor has hundreds of a similar type. But how does the Budget Plan for the paper solve this problem?

There is a federal law that requires the postmaster to notify the publisher of any paper when a subscriber changes his residence and also requires him to give the new address when possible. The editor is always glad to cooperate with the church by sending a list of these removals weekly or monthly. This is a by-product, but a valuable by-product to any city church.

2. Having the paper in the budget enables the pastor to give time, talent and energy to the main task—that of preaching.

A conscientious pastor feels under obligation to his people to keep them informed concerning the plans and objectives of his denomination. The only opportunity he has to see his congregation is from the pulpit. If he does his duty, he must take time from his sermon to tell his people about the numerous pressing calls from the various causes fostered by the churches. He has a burning message and he is yearning to give it, but here duties seem to clash.

We would sympathize with the layman who said: "I believe our pastor could preach, if he could get to his sermon. He has a good personality, is an eloquent speaker, but when he gets through telling us of all the denominational projects he never has time for more than a text, an exhortation and the benediction and then we get out late." That is, we would sympathize with him, but for the fact that he could relieve his pastor of that burden and release his energies for the main thing by helping to put the paper in the church budget and thus make it possible for the people to keep up with the plans and programs of the denomination. A by-product that makes way and time for preaching is invaluable to all the people.

## EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

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Every Christian Should Know That the Eternal God Is His Refuge, and Underneath Are the Everlasting Arms.

The word refuge means a fort. Every Christian should know that the eternal God is his fort, and in God he is safe and secure. When pursued by the enemy of his soul; when oppressed by affliction, or when about to be overcome by any of the experiences of life he may find safety, security and rest in God.

"Sometimes the shadows are deep,  
And rough seems the path to the goal,  
And sorrows, sometimes how they sweep  
Like Tempests over the soul!  
O then to the Rock let me fly,  
To the Rock that is higher than I."

The word refuge also means a dwelling place, a home. Every Christian should know that his soul is at home in God. At home a man finds love in all its purity. He finds happy, congenial companionship and comradeship. He finds sympathy. He finds rest. He finds nourishment and renewed strength. He finds renewed courage and inspiration. He finds shelter. All of these and more every Christian may find in God.

"A shade by day, defense by night,  
A shelter in the time of storm;  
No fears alarm, no foes affright,  
A shelter in the time of storm.  
Oh, Jesus is a Rock in a weary land,  
A shelter in the time of storm."

Every Christian should know that underneath him are the everlasting arms of the eternal God. They are there not to restrain him, but to support him, and to protect him.

When teaching a baby to walk his mother stands him on his own little feet, stretches forth her arms and encourages him to come to her. To the baby it is a dangerous adventure and so he hesitates and trembles with fear until he sees in his mother's face an expression of love and confidence, and sees her outstretched arms. These give him confidence in himself, and he takes his first steps. Every Christian who is fearful, timid, hesitating, doubtful, self-conscious, troubled would find courage and confidence if he knew that the arms of God are underneath him.

Every Christian should know that there are other things underneath him to support him. The arms of God are sufficient, but they are not the only supports for the Christian. Underneath every Christian is the Rock of Ages. The Psalmist said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." "On Christ the solid Rock I stand. All other ground is sinking sand."

Underneath every Christian are the promises of God; all the promises. The song of every Christian's heart should be:

"Standing on the promises that cannot fail,  
When the howling storms of doubt and fear assail,  
By the living word of God I shall prevail,  
Standing on the promises of God."

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## HISTORICALLY SPEAKING

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The Mississippi Baptist Historical Society will hold its annual meeting in the First Baptist Church, Jackson, Miss., on Tuesday, November 12th, 2:30 p. m. just following the adjournment of the Pastors' and Laymen's Conference. The secretary-treasurer will bring a brief report of the activities for the past year, while Dr. Wm. D. McCain of the Department of History and Archives of the State of Mississippi will address the Society. All members of the Society are urged to attend this meeting and meet Dr. McCain. Others are invited to attend and join the Society.

J. L. Boyd, Sec.-Treas.

BR

Pastor O. H. McKinnon of Ft. Mill, S. C., is planning to publish "The Baptist Review" to cover the field of Baptist activities in America. We have not detailed information, but suppose it will be on the line of the "Religious Digest," "Readers Digest," and similar publications.

## TALLAHATCHIE COUNTY ASSOCIATION SERMON

Sermon Preached by J. R. G. Hewlett  
Published by request of Association

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TEXT: EPH. 3:20-21.

The Apostle Paul, on his third missionary journey, visited Ephesus. He found some disciples, about twelve, and said to them: "Did ye receive the Holy Spirit when you believed?" King James version says, "Since ye believed." I would translate it—"Believing, did you receive the Holy Spirit?" They said, "Nay, we did not even hear whether there be a Holy Spirit." Paul said, "Unto what then were ye baptized?" They said, "Unto John's baptism." Paul said, "John baptized with a baptism of repentance" (based upon the fact that they repented), saying to all the people that they should believe on Him who comes after him, that is Jesus. They were baptized in the name of the Lord Jesus. Paul went into the synagogue and spoke boldly for three months. But when some, being hardened, spake evil of the way, Paul withdrew to the School of Tyranus and taught for two years, so that all who dwelt in Asia, both Jews and Greeks, heard the word of the Lord.

Thus by untiring labors of Paul, the church at Ephesus was constituted. The Ephesian letter was written, by Paul, to these Gentile Christians. He tells them that God is able to do exceedingly abundantly above all we ask or think. God is still able to do more than we ask or think. Yet God is limited according to the power that works in us. If the power that works in us is the power of the carnal mind, God can accomplish very little through us. But if the power that works in us is the power of the mind of the Spirit of God, God can accomplish great things, that we may glorify God in the church and in Christ Jesus. "I therefore, the prisoner, in the Lord, exhort you to walk worthy of the calling with which ye are called." We are called to be sons of God, then walk worthy of being a son of God. We are called to be heirs of God, then walk worthy of being an heir of God's estate. We are called to be joint heirs with Christ, then walk worthy of being an equal heir with Christ. Some of us are called to be ministers of the Word of God, then walk worthy as a minister of the Gospel. Some of us are called to be pastors, then walk as a pastor. Some are called to be deacons, then walk worthy of the high calling of a deacon. Some are called to be officers and teachers of the Sunday school, then walk worthy as a Sunday school officer or teacher. Paul explains what he means by walking worthy—"With all humility and meekness, with long suffering, bearing with one another in love." King James version says, "For-bearing one another in love." I know more about bearing with one another in love, than I do for-bearing one another in love. Long-suffering, bearing with one another in love; earnestly endeavoring to keep the unity of the Spirit in love. Paul enforces this great truth by the unity of the Godhead. There is one God, the Father; one Lord, Jesus Christ the Savior; one Spirit, the Holy Spirit; one faith, in the one Lord; one baptism; as also we are called in one purpose of our calling: "Glorify God in the church and glorify God in Christ Jesus." Wherefore he says: "Having ascended on high, he led captivity captive and gave gifts to men. This world had been captured by Satan and sin. When the Lord Jesus Christ ascended to take his seat, on the throne, at the right hand of the Father, as reigning and mediating King, he led captivity captive and gave gifts unto men. Gave some as apostles—those receiving their commission from Christ in person. Some as prophets—ones who speak for God. Some as evangelists—one whose primary work is to evangelize. Sometimes people think lightly of the evangelist, and refer to him as a "professional evangelist." Evangelism is not a profession, but a calling. Evangelists, in the true sense, are called of God and should be so regarded.

(Continued on page 15)

# EDITORIALS

## WHAT YOU OUGHT TO SEE IN JACKSON

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Those who come to Jackson to attend the State Convention will see here many things which our Baptist people throughout the state have had a share in building and supporting. There is not a church in Jackson which has not at some time in its life been aided by State Missions. And that means that everybody in the state who has contributed to that item in the budget has helped in founding and carrying on the Baptist work in Jackson. You will be grateful that you have in any measure had a part in bringing this about. There is no place where state mission money has been spent to better advantage.

There are nine of these churches in and near the city, and another within about four miles of it. Some of these are small churches, but doing excellent work. The Southside Church in Jackson for example is about two years old and has about 200 members. They range all the way up to the First Church in membership, where there are 3,000. The buildings range in value from half a million to a few hundred dollars. Baptists of Mississippi have a vital interest in every one of them. First Church, Calvary Church and Griffith Memorial have excellent equipment. The others are building or have building programs on.

Then there are the Baptist institutions in Jackson which have been established and are being maintained by Baptists all over the state. The Baptist Building is the home of the Convention Board officers, the Sunday school force, the B. T. U. officials, the W. M. U. rooms and the Baptist Record. This building occupies the site of the first capitol built by the state, but is not the same building. Then the Baptist Orphanage is coming to be one of the most attractive places about Jackson. Many new buildings are already on the ground and others are contemplated. Here we are caring for the physical comfort, the education and the spiritual training of hundreds of children as they pass from childhood to manhood. Then the Baptist Hospital which has in less than thirty years grown from nothing to a beautiful house of mercy where thousands have found the way to health, and we hope many other thousands will. It is beautiful within and without. Every Baptist in Mississippi ought to see it.

The city of Jackson is an attraction in itself. It has grown tenfold in forty years, from 7,000 to 70,000. And the improvements have in every way matched its growth. Jackson is one of the best managed cities in America. Its citizens will compare favorably with those of any city. Its streets and public buildings are a source of pride. The appearance of the stores here surpasses the average of any city in this section of the South.

Here are also public buildings belonging to the state which everybody in Mississippi ought to see. The new War Memorial Building is a charming piece of architecture. It is near by the "Old Capital" which is still in use after about three quarters of a century. The New Capital is one of the most attractive state buildings in the South. The Governor's Mansion is a classic piece of architecture. Here are the state schools for the blind, and for the deaf and dumb. The second bridge across Pearl River is just complete. Here the Methodists have a great college, "Millsaps," and "Belhaven" is one of the Presbyterian's outstanding schools for girls in the South.

It would be hard to find more attractive homes than in Jackson. The great department stores here minister to people over a wide radius. We do not know of a city the size of Jackson, not a resort city, which has better hotels, larger, or more of them. And when it comes to eating places, we do not know of any place where you can get more or better for your money. Convention time is a good time to come to Jackson.

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## FIRST, SECOND AND THIRD CLASS CHRISTIANS

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No matter how much of potatoes, corn, peaches or what not you raise, they must be graded to

get the best price for them, and the best results from planting. And any man who buys your cotton is sure to measure the staple and grade and price your sample accordingly. People are generally rated in somewhat the same way. Your cotton may be graded through half a dozen or more figures. But we will not carry it so far with Christians.

We are not here concerned about how other folks may classify Christians. We are thinking now of how every Christian determines his own rating from first to third class. For this is a matter which every Christian does for himself. When a young man is graduated from college he is simply given a diploma without any mark of excellency, or he is graduated "with distinction," or with "special distinction." He is responsible for his own classification. Others merely put the stamp on him.

Every pastor knows that in his church there is the same grading of his membership. Some are just members; some are good members; and some are excellent. Doesn't it seem singular that people should be satisfied with being just "members." They do not rate very high; they never develop the finest qualities. They come when it is convenient; help occasionally when there is anything to do. But you are never sure about them.

We do not wish to follow this at length. You can work it out for yourself. But two things we do wish to point out. The first is that the Bible makes it plain that there are grades among Christians, as there are in everything else. In David's army there were some who were said to be more excellent than others. Daniel also is said to have had an excellent spirit. Paul speaks of there being in every large home vessels of honor and vessels of dishonor. You have everything from a slop bucket all the way to a beautifully designed and colored vase which you keep on display in the front room. And he says each man determines largely for himself which one he is or will be in the Lord's house. He says, "If a man therefore purge himself from these he shall be a vessel unto honor, etc." 2 Tim. 2:21. It is likely that a man determines by the grade he is in here, how he will classify in heaven. But that is another story.

The judgment of men in grading is not always correct. Sometimes it happens that what is exalted in the estimation of men is an abomination in the sight of God. Lk. 16:15.

There remains only space here to bring out the other truth to which we referred, namely the way in which men and women in our churches attain to the highest type of Christians. There is one word which seems to cover the whole process, the word Discipline. And it must be self discipline; not control by somebody else. It may be the acceptance of instruction by some one else. It may be standards that some one else has set for us. But the actual discipline must be our own.

We are supposed to have discipline in the home, and in the school. It is especially evident in the army. And that is a favorite figure with Paul. He says, 2 Tim. 2:3, "Endure hardness with me as a good soldier of Jesus Christ." Most of us are looking for a soft place; and that means staying at the bottom of the ladder. You may read that whole chapter for further information.

Discipline involves at least two things: doing without some things which we would like, or not doing some things we would like to do; and secondly doing some things we don't like to do. If you studied the Sunday school lesson you found that John the Baptist drank no wine nor strong drink; that he lived an abstemious and ascetic life. He was a spiritual athlete. He did not have an elaborate wardrobe. He lived hard and worked hard. And among those born of women there was not a greater than John. Daniel was of the same type. Jonathan the Rechabite ditto. That is what enabled Samson to do what he did. If you wish to be a first-class Christian you will have to do without some things; and do some others that you don't like to do.

## RELIGION IN SOCIAL RELATIONS Ephesians 6:5ff.

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Every now and then somebody tells us that the sermon on the mount cannot be put into practice. They will also tell you that there are spheres of life into which you cannot carry the ten commandments. But the sermon and the commandments "will not budge." They "still stand," and will whether the "government in Washington" does or not. They were meant for life, for every day ordinary living. The religion of Jesus is intended to be put into every day practice, whether you take it from John the Baptist on the banks of the Jordan, or from Paul as he writes from the prison in Rome.

"Servants" and "Masters" are alike subject to its obligations, and the relationship and conduct of these two classes are to be determined by the teaching of Jesus and his apostles. It is noteworthy that the religion of Jesus takes many terms that were before obnoxious and transforms them into titles of honor. The word servant is certainly one of them. "The servant of God" is attached to Moses as a badge of honor. "Your servants for Jesus' sake," 2 Cor. 4:5, Paul applies to himself as his distinction. "If any man would be great among you, let him be as a servant; and if any man would be greatest let him be your slave." Everywhere the way to sovereignty is through service.

In the social order in Paul's day there were many slaves. Happily the religion of Jesus has largely relieved the world of this condition, that of one man being another man's property. But the condition in which one man's time belongs to another will probably be here to the end of time. It is of such conditions and to such people that Paul addresses these words: Servants, be obedient unto them that according to the flesh are your masters." If a man buys another's time, the man who is employed expects to do what he is told.

The kind of service he renders, or the spirit in which it is rendered is essential to its worth, and reveals the character. It also reacts in the making of character. This service need not interfere with soul liberty. One may be imprisoned, chained, but still in conscience free. Masters according to the flesh is as far as they can go.

Paul insists that the service shall be honestly rendered, genuine and sincere, "in singleness of your heart," "as unto Christ," that is as faithfully as if it were rendered to Jesus in person, not with eye service, not where somebody is looking at you, or through fear of being discovered, not as men pleasers, but as servants of Christ, doing the will of God from the heart. For our conduct we are responsible to God. And our reward will come from him for service properly performed. A man or woman who works on a salary must not be satisfied with just getting by; he must put all he has into his job. Promotion or reward will be for what you do over and above.

Then Paul tells Masters to be as considerate of those whom they employ as they expect the employed to be of their interests. These are to be as much concerned for the welfare of those whom they employ as the workers are considerate of the employers interest. Forbearing threatening means that the employer is not to take advantage of the worker, thinking that he cannot resist or resent anything. The man who does take such advantage is no better than one who bullies a small boy, or who shoots an unarmed and defenseless cripple. Because a man is dependent on you for a job or a living should make you all the more considerate of him, as it will if you are the sort of Christian you ought to be.

And the Master has the same reason for proper treatment of the hired help as the servant has for doing his work well, namely, "He who is both their Master and yours is in heaven, and there is no respect of persons with Him." God knows no difference between men in different stations. He is "God over all blessed forever." "The ground is level about the cross of Christ."

Thursday, October 31, 1940

## THE BAPTIST RECORD

5

Clinton Church will have Dr. M. E. Dodd to help in the annual evangelistic meeting in January.

Rev. R. A. Morris of Newton goes Sunday to help Pastor R. L. Herring in a meeting at Port Acres, Texas.

Dr. W. C. Boone, pastor of First Church, Jackson, Tenn., has resigned to accept a call to Crescent Hill Church, Louisville, Ky.

From brother W. D. Clark we learn that the brother who at 70 years of age united with the church when Rev. R. L. Ray held a meeting in Panola County, recently passed away.

We hear a good deal about a "new order" in Eastern Asia and a "new order" in Europe. There'll be a new order everywhere when the gospel is preached and accepted.

It is said that a law passed by the Oklahoma legislature providing for transportation of pupils to sectarian schools has by the courts been declared unconstitutional.

Brookhaven Church put in their budget for 1941 two new items; one providing for the pastor's retirement annuity, and the other to send The Baptist Record to every home in the church membership.

It is said that the Kentucky General Association will at its meeting in November express vigorous opposition to the law passed by the Kentucky legislature providing free text books for sectarian schools.

We think we have heard of cases where a man who had been a poor trustee of what God had committed to him, and then the executor of his own estate was accused of gobbling up the most of it. Poetic justice?

Some years ago the Northern Baptist Convention is said to have made request of the Post Office Department of the federal government that the picture of S. F. Smith who wrote the hymn "America" be put on a postage stamp. The request is said to have been turned down with the reply that he was too little known.

Rev. W. L. Howse will preach at Crystal Springs Sunday as Pastor A. B. Pierce is assisting Rev. J. N. Miller in a meeting at Church Point, La. This is the location of Acadia Academy, a mission school among the French population of Louisiana. Brother Pierce was baptized by brother Miller.

BR  
IT WAS A GREAT DAY  
Lawson H. Cooke

Sunday, October 20, was a great day among Southern Baptists. It was Layman's Day, and laymen throughout the Southern Baptist Convention gathered in great numbers in their churches to hear Gospel messages preached from thousands of pulpits.

Perhaps the greatest broadcast coverage in the history of the Convention occurred during the afternoon. From forty to fifty stations, and by some of our most prominent pastors and laymen, great messages were broadcast. The general theme was "Mobilizing The Man-power of Our Churches." This was not in any sense a piece of Brotherhood propaganda, but a great call to the men of our churches to assume their rightful place as Christians, and to discharge their Christ-given responsibilities to a torn and bleeding world. As Southern Baptists we should be focusing our attention at this point today.

When millions of young men are being mobilized for possible military service, it is supremely important that they go forth fortified with a consciousness of the presence of God, and with a keen sense of their responsibility as Christian men.

It is a fatal day for any people when their material prosperity runs ahead of their spiritual development. Whenever man's ingenuity and power outstrip his sense of moral responsibility, we are heading inevitably for economic as well as moral collapse.

At this tragic period in the life of our nation, and of the world, it will be fatal not to address ourselves to the supreme task of mobilizing men for Christ.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

To the members of the Macedonia Baptist Church, Hattiesburg, Miss. You are receiving the Baptist Record as a gift from your pastor. Please accept this in the spirit in which it is sent and use it as much as you have time. If each member of your family will look through the Baptist Record I know that you will find much to read that will be helpful to each one as well as interesting. With the love of the Kingdom prompting this act, I am, your pastor, Otho A. Eure.

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STRINGER

Having held two meetings at Stringer during the pastorate of Rev. E. I. Farr, they were kind enough to invite us to supply for them while they were pastorless.

As always at Stringer, there was a good crowd. They have called Rev. E. C. Hendricks as pastor.

Jasper County Baptist Record readers are listed as follows: SHARON 11; R-1 Heidelberg 5; HEIDELBERG 30, Stringer 2, BAY SPRINGS 76, LOUIN 56, Montrose 6, Vossburg 7, OLD FELLOWSHIP 10, Louin 1, Corinth 1.

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PIKE COUNTY ASSOCIATION

Though Bogue Chitto Church is pastorless, no one would ever suspect it from the way they entertained the Pike County Association.

Officers elected were Judge W. F. Jackson, moderator; Rev. F. B. Bookter, assistant moderator; Rev. J. A. Terrell, clerk; A. J. Flowers, assistant clerk, and Geo. W. Lee, treasurer.

The association was most courteous to all the visitors and several expressed interest in the EVERY FAMILY plan.

Pike County's Record readers are listed as follows: FERNWOOD 35, MAGNOLIA 84, McComb First 102, McComb Central 13, McComb miscellaneous 3, R. F. D. Osyka 1, Friendship 2, Summit 3, Smithdale 4, R-2 Smithdale 1, Johnston Station 2, BALA CHITTO 27, R-2 McComb 1, East McComb 1, Gillsburg 1, R-4 Summit 1, Osyka 2, R-5 Summit 2, UNION 10.

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LINCOLN COUNTY

Harmony Church was the meeting place of the Lincoln County Association. The church was full of folks and everyone seemed interested. Due to a conflict in dates we were only there for the afternoon of the first day. We not only had several to express interest in the EVERY FAMILY plan, but heard the good news that the First Baptist Church at Brookhaven had adopted the EVERY FAMILY plan. The good news cured our fatigue.

Officers elected were: Moderator, Dr. S. H. Jones; Clerk, G. D. Williams; Treasurer, W. L. McGraw.

Lincoln County has subscribers listed as follows: Mt. Pleasant 2, Union Hall 2, Bogue Chitto 2, Brookhaven 48 (about 400 January 1, when the EF plan becomes effective), HEUCK'S RETREAT 53, New Prospect 6, Pearlhaven 2, Fair River 4, New Sight 2, MACEDONIA 36, FRIENDSHIP 19, Calvary 1, Topisaw 1, R-4 Brookhaven 1.

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NESHOBIA COUNTY

Officers elected by the Neshoba County Association were: Rev. H. L. Byrd, moderator; Rev. R. K. Corder, assistant moderator, and clerk, J. V. Morehead. Coldwater Church and Pastor Byrd did an A-1 job in entertaining the association. In fact, we postponed plans to begin reducing. The Coldwater people are justly proud of the new building which is practically paid for. And while building they did not cut off the Baptist Record as figures below will show.

Record subscribers are listed as follows: IMMANUEL 21, R-7 Philadelphia 1, PHILADELPHIA 242, COLDWATER 41, OAK GROVE 16, SPRING CREEK 30, SARDIS 21, NESHOBIA 16, Linwood 1.

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GREENE COUNTY

Being pressed for time the Greene County Association could give us but three places on the program! We had thirty minutes for the EVERY MEMBER plan, forty minutes to preach the associational sermon and fifty minutes to speak on the Cooperative Program! We "unlaxed" the remainder of the time. West Salem, which has the reputation of being one of the best churches in that section (it is an EF church), and Pastor John I. Hill proved themselves very capable as hosts to the association. Officers elected were: Moderator, M. E. Hadden; Assistant Moderator, James R. Walley, and Clerk Joe Walley.

Greene County's Record readers are listed as follows: UNITY 10, PLEASANT HILL 14, WEST SALEM 27, LEAKESVILLE 55, FELLOWSHIP 12.

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QUITMAN

Pastor W. L. Meadows was away in a meeting and we had the privilege of again supplying for him. As usual at Quitman, a good crowd was on hand. We saw much evidence of progress since our last visit and several spoke in glowing terms of the pastor.

Clarke County has subscribers as follows: R-1 DeSoto 1, UNION 29, QUITMAN 76, SHUBUTA 28, R-8 Shubuta 1, R-1 Crandall 1, DeSoto 1, Enterprise 4, PACHUTA 28, Stonewall 21, West Enterprise 4, HARMONY 47, Fallen Creek 9.

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SCOTT COUNTY

Scott County Association met with Pea Ridge Church. Rev. J. L. Moore is the pastor. The house was packed (so was the table) and a well balanced program was arranged. We were given sufficient time to explain the EVERY FAMILY plan and later time was arranged for to thoroughly explain the Cooperative Program. Moderator Wood starts, stays and stops on time.

Officers elected were: Dr. A. B. Wood, moderator; Moody R. Purvis, clerk.

Scott County has subscribers listed as follows: BETHLEHEM 30, LAKE 23, R-2 Forest 1, Harperville 12, MORTON 114, SPRINGFIELD 28, LUDLOW 49, Hillsboro 2, Pulaski 1, FOREST 122, LINE CREEK 30, BRANCH 39; COOPERSVILLE 15, SAND RIDGE 7, R-2 Forest 1.

BR  
For the past associational year First Church, Brookhaven, reports 123 additions, making the present membership 1503. Total contributions \$16,656.56, of which \$4,302.59 went to missions and general benevolences.

Iowa Baptists set their goal for missions the coming year at \$50,000. They celebrate the centennial of their state convention in 1942. There were over 300 messengers at their recent convention. The meeting next year is at Waterloo. May they have a great victory.

There was a mass meeting in Broadway Baptist Church, Louisville, Ky., of people in the state interested in the education situation of Kentucky Baptists. For several years funds have been withheld from Georgetown College, by order of the General Association of Kentucky, because the college trustees maintain in office a president who came to the Baptists from the Campbellites without being baptized into the fellowship of a Baptist church.

Program Northwest Baptist Pastors' Conference, Nov. 5th at Sardis is as follows: 9:45-10:15 Song and Devotional, W. E. Lee; 10:15-10:45 Reports from Pastors present; 10:45-11:15 Evangelism, H. L. Martin; 11:15-11:45 Sermon Outlines, R. W. Porter, leader; 11:45-12:15 Miscellaneous and adjournment; 1:30-2:00 Romans 15, J. W. Lee; 2:00-2:15 General discussion of above; 2:15-2:45 Romans 16, M. C. Whitten; 2:45-3:00 General discussion of above; 3:00-3:15 Miscellaneous and final adjournment.—H. J. Rushing, Chairman Program Committee.

## THE KINGDOM IS NOT TOTALITARIAN

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Except a man be born again he cannot see the kingdom. Far from being in the totalitarian regime, he does not even have it on his horizon anywhere. The average sinner is utterly ignorant of it, believes every man has a price to his honor, every woman a price to her virtue. Talk with him and see.

A kingdom is the citizenry as well as the king. Of earth's two billions of citizens, how many are saved men, twice-born, holy? Could we say one-tenth. There were not ten in Sodom. Are there 200,000,000 now? How are you going to set up a heavenly regime, whose norm is "as in heaven so on earth," with a host of millions of the unsaved in the administration and exploitation of it? Or are liberal and radical Christians to have all the political and economic jobs—totalitarian "spoils"? It is the old problem of getting "golden conduct out of leaden motives."

This wild scheme abandons the Gospel and weakens morals. When it left the American liberal conscience without an inspired Bible, we lost prohibition. When it taught youth self-expression and a thousand socialist fads as its goal we lost family discipline and church discipline. When international pacifism rolled truck loads of petitions for inaction and indecision before frightened politicians and threatened them with hostile votes, strikes, and direct action, the dictators laughed in glee at such a pitiful predicament in the capitals of the democracies, terrorized by pacifist wars on weaklings. With impunity Mussolini and Hitler took all in sight till the peoples who could have topped them with a word—but not with empty words—regained their senses. Mars drives the chariot of pacifism to his own destination. We have seen in totalitarian kingdoms of men seriousness, order, discipline, and work return, and jazz music, loudness, sexualism, gambling, drunkenness, and many excesses curbed or banished. But under the sway of this pseudo-totalitarianism of the Kingdom of God we have seen a period of wild orgies of wine, women, cigarettes, and hideous song, even in educational institutions founded by old-fashioned Christians. We were never in such a saloon era as now. We have seen the spirit of charity die in multitudes or self-respect crumble in other multitudes, while all turned to the state for omnipotent aid and the number of unemployed mounted in proportion to the billions spent. Crime runs rampant and the age of crime goes down under twenty to precisely the strata of youth whose standards have been broken down by this gospel of totalitarianism. The spread of this doctrine has been the most immoral factor in the life of our generation. I do not mean that the theorizers are immoral. No! Their morals are inherited from a better gospel day. I mean the fruit of their teaching has demoralized the youth who were so unfortunate as to be under their destructive influence.

Of course, all this false gospel sprang out of the old lie of the universal fatherhood of God. If that were true, then you might expect their sonship to show on earth as it does in heaven. But the Bible belies that gilded sham. "Ye are of your father the Devil," "by nature children of wrath." "In sin did my mother conceive me." How, then, build a good totalitarianism out of such wretched material in this evil world? It is forever God's law that you cannot do His will on earth by taking over the world, and losing your soul in amalgamation with it, but by separation from it, holiness in it, witness to it. "Be not conformed," hoping to get the rabbit out of the hat of totalitarianism by magic or wistful wishing. Rabbits don't grow in magician's silk hats.

The stream of volunteers for missions is drying up, in even our Southern colleges, where this socialist totalitarianism is the classroom pabulum, of pacifism, socialism, a diluted and vague communism and war on capital, property, "profit" and individual responsibilities and rights under the constitution. If these slogans are the Gospel and the Kingdom of God, why go to the mission

field? Why preach the old Gospel if it is a lie and the new has taken its place? Far more chance to foster this totalitarianism in social service, politics, some university chair or "fellowship," than in this trivial and outmoded calling of preaching Christ as Saviour and Lord! And why go to the mission field? They have more "liberal" social laws in mission fields than we do here, for men have tinkered with the public treasury and constitution earlier, with less resistance and more abandon. Totalitarianism has beat you to it out there. They have remodeled the earth—on paper. The only difficulty is they have spent the public patrimony of their peoples. They have no gold and when you spend the next generation's gold on fads and repudiate the debt, you have no credit. You are at the end of your row. Why, then, go to the mission field with fads? They are over-stocked already and have nothing to spend on them. Their faddists studied in Chicago and Columbia, too. They don't need to import totalitarian enthusiasts. They educated their own here for a generation and are now suffering the consequences.

This is old stuff. Had the early centuries a Caesar? Then Christianity in the Roman Empire must have a pontiff, a pope. Now does the world go totalitarian? Then we must beat it to its goal and be totalitarian, too. So we are headed toward wrecking human society because it is not ideal—an unspeakable calamity—in the vain dream that out of shoddy sinners by the billions we can build in its place something that is ideal. That pipe dream is blindly destructive.

Jesus refused totalitarian ideals, knowing our fallen humanity. He repeatedly refused to identify His kingdom with any mastery of our economic life. They might have said, "Lord, the angels don't fight over property in heaven, do they? So then, you make men divide up here below." They did say that. But Jesus refused to lift his voice. "Man who made me a judge and a divider over you?" And the reason he refused is the great heresy in the totalitarian nostrils, namely: "Life doesn't consist in abundance of possessions."

Jesus came to save, not to judge. You cannot set the clock up and make Him the judge now. He wouldn't even judge between Mary and Martha about the kitchen work. Here is His work now—to save. The Kingdom is salvation. You say, "But we are agreed on regeneration, anyway." I doubt it. Back of regeneration, in "my Gospel," is a vicarious, substitutionary atonement on Calvary. That is the objective basis of the subjective experience. Without faith in that, no man can be regenerated. The liberal gospel makes impossible the very regeneration which it posits as first base on the way around to its totalitarian home run. If you can't find first base, you won't make a home run.

Sin, and a human society shot through with it, makes dualism inevitable in this world. Wheat and tares do not constitute a unity. Caesar and God are not a social solidarity. We have duties to both, neither is totalitarian. God has limited himself by saying, "The powers that be are ordained of God. Render to Caesar his dues." A kingdom can not impose laws on those not its citizens. That is why evangelism of the world goes before any moral programs that involve general acceptance by men. This doctrine denies stewardship. It is one thing to say, "Men are stewards of property, life and time. You will give account to God." It is utterly another thing to say, "Your stewardship itself is sin. I am going to take it away from you and give it to the state and redistribute all you have and do away with profit and competition." Do you mean that when you pray "Thy kingdom come"? Well, if you emasculate the prayer to where you mean by it merely the declaration, "I am a radical socialist," what are you going to do with the millions of us who are not socialists and who still pray, "Thy will be done. Lord forbid that they confuse Thy reign in the obedient life of Thy people with any futile panaceas for all citizens, proposed by civil and religious politicians." This scheme forgets the power of motives in life. It dissipates the

heritage of nations in idle "leisure" and pipe dreams.

Brother Stanley Jones is an example of this theory. He tells the world what to do in Japan, what to do in China, what to do in Europe. He flies across several continents to Madras, gets there late, can't control Dr. Van Dusen and other leaders and bursts out in intemperate criticism because things didn't go his way. He would have us go the way of leveling all race separateness in the South and blot out our denominational lines here and everywhere. There is no modesty in a totalitarian ambition. It aims to rule everything in sight. It gets filled with a messianic inflation and launches its crusades with a Deus Vult (God wills it) after the same fashion that Kaisers and Hitlers start wars. The difficulty is that brother Jones ran amuck with his own kind. They couldn't agree, as is ever the lot of sinners in their manmade programs.

You can't keep company with Jesus and go the totalitarian way. "My kingdom is not of this world." Nothing could be clearer. No way around, under, over, or through that! It is a question of the veracity of the Son of God. You believe it or you don't. If you do believe, you can never approve any totalitarianism in a sinful world.

And you haven't seen tyranny in human history till you start a totalitarian "corporate" kingdom of God in the executive control of sinners. Henry Ford's peace ship will be a Solomon's wisdom compared to this folly. When the preachers abandon the Gospel to become the bosses of economics and politics, their scheme will be defied as "the will of God," and any dissent will be blasphemy and atheism. Thy kingdom come, O Lord, the kingdom of the twice-born, not of the doubly deceived. Thy will be done, as revealed in the New Testament which these men despise, not in their pipe dreams of surface panaceas that do not treat the real ills of our human kind.

W. C. Taylor

Buenos Aires, Sept. 27, 1940.

BR

## "GOD'S WILL FOR OUR LIVES"

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Too many Christian people lack a clear conviction in the matter of belief regarding an immediate and direct purpose of God concerning their own personal life and living. They lose themselves in the crowd. They think and act as though they were forgotten of God in the multitude. That view is not biblical.

In the book of Revelation we have learned that we have names that are written in heaven. Malachi tells us that the Lord keeps a Book of Remembrance for his people. Paul tells us, "the Lord knoweth them that are his." Jesus made it very plain that God deals with us as individuals as well as with communities and nations.

Life has taught me very emphatically that God does have a special will for me and my life. I am not different from other men in this respect. He has a special purpose for each one of us. Life is never satisfying nor do we become truly rich of soul until and unless we go in the way of the will of God.

Too many of us presume about what we ought to do. We run ahead of the Almighty and try to bind him to all kinds of bargains to which our prejudices, our desires, our fancies, lead us to commit ourselves. Every soul ought to have a time of quietness before God. We need to give him a chance to direct our paths.

The will of God again and again calls us to follow in ways we would not choose. But his way is the best way for each of us. He knows what we know not. We would save ourselves much grief, if we would carry continually a willingness to do his will and not ours. We would enter into blessings too wonderful to describe if, instead of choosing our own paths, we continually follow where Christ leads.

May the Lord help all of us continually to be committed without reservation to the example of our Lord and Saviour who said of himself, "For I came not to do my own will but the will of my Father who sent me."

—N.W.C.

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

### Worship \* Serve \* Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

### Win Someone to Him!

#### I

The brethren of Prentiss County Association are planning with vision and energy for days of spiritual revival in all the Association. We believe with them the next great step forward for Mississippi Baptists is in associational evangelism. We give here the program and plan, for the benefit of others:

1. Mass Meeting at Booneville Church Sunday, October 27, 2:30 P. M. Reverend D. A. McCall, preaching.

2. Services each night in every church in the association, having a different preacher in each church each night.

3. Services in the public schools of the county each day, conducted by these same preachers.

4. Five general meetings, one each day in a different section of the county. These to begin at 11:00 A. M. and close at 3:00 P. M. Dinner served by the host church.

5. The program for these general meetings will be: Sermons—11:00. Preacher, Rev. D. A. McCall, each day, 12:00-1:00 Dinner.

#### Monday—Osborn

1:00-1:15—Devotional.

1:15-1:45—Subject: "Spiritual Prerequisites for Soul Winning," Rev. Joe Cruse.

(1) The Soul Winner: His Salvation, Consecration, Asperation.

(2) The Soul Winner: Prayer and Faith Life, His Convictions, Spiritual Passion and Unction.

1:45-2:15—

Subject: Some Bible examples of soul winning and some personal experiences and observations, Rev. Dewey Wallace.

2:15-3:00—Doctrinal Sermon: Harmony of Law and Gospel, Rev. A. B. Jones.

#### Tuesday—Thrasher

1:00-1:15—Devotional.

1:15-1:45—Subject: The Deacons and Soul Winning and How to Create the Soul Winning Deaconship, Rev. D. A. McCall.

1:45-2:15—Subject: How to Reclaim the Drifting Christian, Rev. J. B. Parker.

(1) Causes for Drifting.

(2) Technique in Reclaiming.

(3) Effect of Drifting Christian on a Soul Winning Program.

2:15-3:00—Doctrinal Sermon: God's Purpose of Grace, Rev. Rupert Powell.

#### Wednesday—Wheeler

1:00-1:15—Devotional.

1:15-1:45—Subject: Soul Winning In The Sunday School and The Home, Showing The Relation of the Two, Rev. Otis Perry.

(1) The Teacher as a Soul Winner.

1:45-2:15—Subject: How to Deal With the Unconcerned, the Doubter, or Skeptic, the Deceived, or the Deluded.

2:15-3:00—Doctrinal Sermon: Justification, Rev. C. E. Patch.

#### Thursday—Baldwyn

1:00-1:15—Devotional.

1:15-1:45—Subject: Mass Evangelism — Its Place—Its Dangers—Its Help, Rev. D. A. McCall.

1:45-2:15—Subject: Conserving the Spiritual Service Life of the New Born Soul, Rev. Bynum Basden.

2:15-3:00—Doctrinal Sermon: Sanctification, Rev. J. D. Thompson.

#### Friday—Candler

1:00-1:15—Devotional.

1:15-1:45—Subject: Perennial Soul Winning and How To Promote It, Rev. Otis Perry.

1:45-2:15—Subject: How To Deal With Chil-

dren In Salvation, Rev. O. C. Hicks.

(1) The Approach.  
(2) Removing the Parental Delusion About Child Not Being Lost.

2:15-3:00—Doctrinal Sermon: The Righteous and The Wicked, Rev. R. M. Lewis.

Leaders of devotional periods to be assigned later.

#### II

##### Engagements Kept:

George County Association well attended. Gave good time to Foreign and State Missionaries.

Saul's Valley with Pastor Herbert Herrington and saints. Small crowd but interested. Mission Point, afternoon service at another church.

Second Kosciusko with Pastor H. H. Ward. House filled. Preached gospel and showed pictures of Palestine, India and China.

Jones County Association. House filled. Many men present.

Brother Pickering, an old friend of our family, asked question that fired our soul, "What of all this war condition in Europe where the gospel has been preached for centuries?" We had to admit our own perplexity over it. But the thought of testimony thrown away, the thought of shame to the Name of Christ, the thought of excuses for not obeying Christ in sounding out His gospel, the thought of those who know better trying to shut the mouths of those who would preach it, the thought of those who stab to the heart the plan and programs that have set forward hundreds and thousands at home and abroad, stirred us to the depths.

Tishomingo Association gave the Foreign, Home and State Missionaries a half day. A revival spirit was manifest.

Smith County meeting was well attended. Questions were asked about the work. At night a congregation filled Mayton church for the mission messages and pictures.

This day we made three associations, Yazoo County, Covington County and Marion County. A good hearing was given in each instance to Foreign, Home and State missions.

Holmes County Association was well attended the second day. Again, a generous hearing.

#### III

Gal. 6:7-9—"Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Gal. 5:17-18—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law."

#### Gal. 5:19-20—

"Now the works of the flesh are manifest, which are these:

Adultery  
Fornication  
Uncleanness  
Lasciviousness  
Idolatry  
Witchcraft  
Hatred  
Variance  
Emulations  
Wrath  
Strife  
Seditions  
Heresies  
Envirings  
Murders  
Drunkenness  
Revellings

Against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain glory, provoking one another, envying one another."

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

#### I

No. 848 for \$36, No. 849 for \$36, each from a member of Briar Hill Church, (Mrs. Watts Webb, worker).

No. 850 for \$36, member Clear Branch church, (McLaurin, field worker).

No. 851 for \$36, No. 852 for \$36, each from a member of Holly Bluff Church, (Mrs. Webb Brame, worker).

No. 853 for \$36, member 15th Ave. Church of Meridian, (Mrs. Leroy Reeves, worker).

No. 854 for \$36, W. M. S. McIvor, (Mrs. W. E. Lee, worker).

No. 855 for \$36, member Como Church, (Mrs. W. E. Lee, worker).

No. 856 for \$36, No. 271 for \$50, each from a member of Crenshaw Church, (Mrs. W. E. Lee, worker).

No. 12 for \$50, member Greenwood First, (Hightower, field worker).

No. 661 for \$36, No. 662 for \$36, No. 243 for \$50, No. 244 for \$50, No. 245 for \$50, No. 66 for \$250, No. 247 for \$50, No. 248 for \$50, No. 196 for \$100, No. 197 for \$100, No. 195 for \$100, No. 262 for \$100, No. 263 for \$100, No. 264 for \$100, No. 68 for \$250, No. 8 for \$500, each from a member of Greenwood First, (McLaurin and Hightower, field workers).

#### IV

The following is a worthy tribute by Dr. Allredge to our State B. T. U. Secretary. See p. 35, Southern Baptist Handbook, 1940, as follows:



"In several respects, Mr. Auber J. Wilds, of Mississippi, is the most remarkable personality among all the highly gifted group of Training Union leaders in the South.

Born in Water Valley, Miss., June 17, 1885, he grew up in the humbler walks of life, without a completed high school course and without college education. Making his way into the business world, amidst many handicaps, he became a successful merchant tailor for several years. All the while, however, he was deeply and devoutly interested in young people's work in the churches. And he soon developed gifts and graces that he did not know that he possessed, and would scarcely believe he had. But he won the confidence and admiration of larger and still larger groups of church leaders. And because of his great love for B. Y. P. U. work and his effective leadership in it, he met that most princely leader for this type of work in the South in those days, Dr. L. P. Leavell.

Landrum Leavell studied this remarkable young man, Auber Wilds, and finally went to him and (Continued on page 11)

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
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Margaret Fund Trustee—Mrs. D. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

# R. A. FOCUS WEEK

## OUR BOYS AND R. A. FOCUS WEEK

Juliette Mather

Were boys ever more in the forefront of our thought than now? Armistice Day brings its memorial to those who died so futilely yesterday in the war to make the world safe for democracy. Plans for national defense are in the making, that will inevitably change the mental attitudes of many boys tomorrow. What shall we not do in this strategic today to help mould the kind of men Christ needs, men following the pattern of life He set? Here comes Royal Ambassador Focus Week to center our attention on boys and righteousness, boys and true patriotism, boys and missions.

Have you read the articles about Royal Ambassador activities from pastors and counselors and boys themselves which are included in this very copy of *World Comrades*? If not, take time to turn to them now, and read them before going on with Focus Week plans because they contain so much that will be useful to you and will suggest activities which you can carry out. You want to have an impressive Recognition Service for Royal Ambassadors advancing in their Ranking System? Read the description of the service they had in Kansas City. You could have a similar one. You want to have an R. A. picnic but hardly know where or how to get there? Haven't you a truck that could be at least a temporary "Old Faithful?" (See page 10). You haven't any chapter at all but feel the urgent necessity of organizing? Then show these articles about Royal Ambassador activities and values to your pastor, to some earnest hearted young man who could become counselor with the help of W.M.U. young people's director or some specifically appointed woman as his assistant.

In planning for Royal Ambassador Focus Week your chapter should receive merited center publicity in all your church life for the week, and as much as possible in the community life also. What can you do?

Posters always display facts well—have some attractive clear posters, telling that there are 5,544 Royal Ambassador chapters with 56,332 members, devoting themselves to increasing their knowledge of God's plan for the world and our progress in carrying out that Kingdom plan. If you wish you could illustrate phrase by phrase the Royal Ambassador allegiance in a series of posters. Posters can be arranged on the walls of the church or can be carried in a procession before the congregation, or in a parade in which R.A.'s participate.

Publicity to R.A. activities throughout the year and to plans for the week should be given in church announcements and in newspaper accounts also. Too often we neglect telling what splendid Knightly Deeds our boys are doing, telling about their achievements will encourage them to do even more. Publicity will help R.A. enlistment, also.

For the week's activities plans for each day. Perhaps you will want to have a Royal Ambassador mission study course, gathering each evening through the week for enthusiastic mission study with accompanying handwork, maps, and so on. New books on Japan are ready: *Strong-hearts of Japan* (price 35c) for Juniors and *Japanese Youth Faces Life* (price 50c) for Intermediates. Biographies are always fascinating—*Livingstone, the Pathfinder, Judson, the Pioneer*.

With European interest—*Modern Macedonia*, or *Believers and Builders in Europe* will appeal to Intermediates and *Petrica of Rumania* (price 35c) for Juniors. China merits our admiration, have your Intermediate R.A.'s seen *The Amazing Chinese* (price 25c) or studied *Stand By for China* (price 60c) or *Darings in the Dawn?* (price 50c). Juniors would enjoy *Whirligigs in China* (price 35c) or *Bright Sky Tomorrow* (price 50c). There are homeland books to be studied and books on Peace—not to mention Africa and Palestine and South America. Study some vital missionary book this week or very soon.

If you do not wish to give this week all to mission study, plan some activity for each day. One day for Knightly Deeds, another for enlistment visits, another to secure subscriptions to *World Comrade* by showing mothers copies of the magazine their boy wants; prayer meeting night can give the boys a chance to talk about the worth of Royal Ambassador activities, to present a missionary or stewardship play, or to have that recognition service. Friday night the men of the church and the boys can have a Father-Son banquet, or a Father-Son weiner roast or picnic with program around the campfire. On such occasion, the boys can present a typical one of their monthly meeting discussions, or this being near the time of the Lottie Moon Christmas Offering, could present a preparatory program so that fathers would be intelligent about the offering, too, or a special program could be arranged about Royal Ambassador worth or missions. Show any handwork projects which the boys have completed also.

On Sunday the pastor may ask the R.A.'s to usher, or to sit in a body and repeat the Royal Ambassador Commission and Declaration in lieu of responsive Scripture reading, or a couple of R.A.'s may repeat Scripture passages memorized in the R.A. Ranking System requirements.

The alert W.M.U. young people's director will find R.A. Focus Week a favorable time for advancing Royal Ambassador work; wisely she will let the boys do their own planning, just encouraging them to make the week a time of renewed mission zeal and in filling of the boys with God's spirit of Kingdom interest which will bring them to live out the refrain of the R.A. song, "O be ye reconciled to God."

(—From *World Comrades*)

BR

## THE VALUE OF A ROYAL AMBASSADOR CHAPTER IN A CHURCH

Ray Koonce, Mississippi

"I pledge myself to live worthy of the name of our order, . . ." Have you heard Royal Ambassadors repeat their R.A. pledge of which I quoted only the first line?

What loyalty to Christ is involved! Every full-fledged Royal Ambassador has taken the meaning of this R.A. allegiance and has made it a part of him, has set it up as his goal, is not satisfied with less than the pledge indicates. When some of us who are older measure ourselves by this Royal Ambassador yardstick, we find ourselves woefully lacking, falling far short of our sons—even ashamed of ourselves.

How and where have the youngsters gone so far ahead of us, comparatively speaking, in some of their Christian ideals and attitudes? The answer to that is easy. They got this in the various Royal Ambassador chapters in the churches to which they belong. Those boys who are un-

usually precocious spiritually and morally—those who are most interested in the church and its cause—are with few exceptions loyal Royal Ambassadors. Says one pastor whom I know, "The Royal Ambassador chapter in my church has done more to interest the boys in the church and its activities, to arouse their spiritual enthusiasm, than any other organization."

Until a boy becomes a worker in a Royal Ambassador chapter, he usually thinks of this organization, as he does of most other religious groups, as being essentially weak and effeminate. A boy is just that way, you know. But when in the R.A. chapter he becomes interested in making amateur radios, engaging in other types of handwork, planning the dramatization of mission stories, studying the Bible, and being spiritually deepened, he finds himself growing in initiative, self confidence, ability, and spirituality, all of which combine to form within the boy a new zeal for the advancement of the Master's kingdom. Strange as it may seem to him, he doesn't find a thing soft and effeminate about the whole situation. On the other hand, the business has become extremely interesting, challenging, and fascinating to him. His way of thinking has been changed.

The Royal Ambassador chapter is the only organization in the church that has as one of its chief aims the interesting of its boys in mission work. In this set-up much time is given to studying the various mission fields and the work that is being done on them. The boys are brought to see the tremendous importance of this phase of God's work, and it is revealed to them that they themselves have a part in it, a duty to perform in this regard. I am convinced that the reason there is so much apathy on the part of many church members concerning missions is that they just do not know the vital truths concerning this thing. This impeding hindrance is being overcome in the R.A. and a generation of missionary-conscious church members is being grown in every church that has an R.A. chapter in its organization. No other of the church organizations develops boys in this all-important field.

The Royal Ambassador chapter in the church provides its boys with an opportunity for putting into practice the things that they study and talk about. The criticism has been offered that the average church member does plenty of talking about plans and intentions but that he never puts into execution his plans and purposes. This difficulty is overcome for Royal Ambassadors by actually doing things. They contribute financially and with their prayers to the advancement of mission work, engage in extension work by putting on programs in churches that have no R.A. organization, and really try to "live pure, speak truth, right wrong, and follow the Christ, the King." These ideals and attitudes instilled in boys at this impressionable age become a part of them. They never get away from these practices which go together to form church members who really have something to offer their Christ. We see in the Royal Ambassador chapter in the church a group of well-rounded church members in the offing.

Pages, Squires, and Knights of King Arthur's court, as brave and chivalrous as they were, did not have a goal one iota as great and meaningful as the boys in the Royal Ambassador organization have in the court of their King, the Christ.

On with Royal Ambassadors!

## The Baptist Record

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### A THANKSGIVING PRAYER (By A Deacon of A Village Church, In A Rural Community)

—o—

Oh Lord God, Our heavenly Father, we thank Thee for every blessing and benefit that we receive. We thank Thee for life and health and strength. We thank Thee for the food we eat, for the water we drink and for the air we breathe.

We thank Thee for sunshine and rain; we thank Thee for houses and land, and for every thing we use that we may work with our hands.

We thank Thee, also, for the luxuries which thou hast so graciously prepared for us to enjoy.

We thank Thee, Father, for all other special benefits; such as, delivery of mail to our doors; transportation for our children to the public schools.

We thank Thee, also, for good schools, good roads, and for cars to travel over these roads.

Especially do we thank Thee for the country in which we live, and for the government we have, under which we enjoy the privilege of worshiping God in public places, undisturbed.

We thank Thee for our rulers who labor so diligently to keep our country the best place on the earth in which to live, worship and enjoy our freedom.

We thank Thee, Our Father, for the abundance of natural resources, such as, food and feed, wool and cotton, timber, oil, coal and many other minerals, etc., that we may keep all our industries running; not only for our own benefit but for the benefit of our neighbor countries.

Now we thank Thee, Our Father, for all these material benefits and for thousands more that we can not think to mention now, for maintenance of life health and strength, as we move along in civilization, which counts for so much.

But, we realize and acknowledge that all these things—as important as they are—perish with the using and are forgotten.

But we thank Thee, Our heavenly Father, with all our hearts for those things which perish not with the using; for spiritual life, spiritual health and spiritual strength.

We thank Thee that thou didst create and make us in thine own

image and in thine own likeness: so that there is not another creature in heaven, in earth or any where else in the whole universe blessed with this great honor, as thou hast blessed the human race.

And not only so, but we thank Thee that thou hast not left us here to grope in darkness, but thou hast revealed thyself unto us. We thank Thee for the Bible by faith in which, "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

We thank Thee again for the Bible, which is a lamp unto our feet and a light unto our path, to guide us on our way, and a true standard of righteousness to govern and control our conduct, our pursuits in life and to reveal our future destiny.

And last, but not least, in reality the most of all we thank Thee for the "Living Word", thine only begotten Son, the Lamb of God which taketh away the sin of the world.

We thank Thee that in thine infinite wisdom, thine infinite love and care for the human race, which rebelled against thee, that: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It is marvelous, glorious and wonderful beyond words to describe or define, and we just praise thee, adore thee, and extol thy Holy Name for this mighty and wonderful provision which thou hast made for our eternal benefit.

We thank Thee for Our Lord Jesus Christ who loved us and gave Himself for us: who suffered for us the just for the unjust that He might bring us to God. We thank Thee for Him and for all He means to us: redemption by His blood; salvation by His grace; justification through faith alone in Him.

We thank Thee for the new birth that we, "are all the children of God by faith in Christ Jesus", and heirs of God, and joint heirs with Himself.

We thank Thee for the Holy Spirit which, or rather whom thou hast given us, to be with us and in us, to comfort us and witness with our spirit that we are the children of God: who guides us in all truth and giveth us power for testimony concerning Our Lord Jesus Christ, and also intercedeth for us.

We thank Thee that thou hast given to us exceeding great and precious promises, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

We thank Thee for the hope we have of the redemption of our bodies at the appearing of the Lord and for the assurance of our spending eternity in His blessed presence.

For all these things we thank Thee with all our heart and we offer His Thanksgiving Prayer in the name of Our Lord Jesus Christ. Amen.

J. E. Heath

BR

"A woman," says a news item, "is a person who can hurry through a drug store aisle 15 inches wide without brushing against the piled-up tinware and then drive home and knock off one of the doors of a 12-foot garage."

### A SUMMARY OF SUMMER ACTIVITIES

—o—

Our first meeting for the summer was with Rev. Warren Earl Ferguson and the good people at the Harrisburg Church in Tupelo, Miss., June 24-31. A very promising field and Brother Ferguson and his people are moving forward. Fourteen additions to the church and we continue to hear good reports.

The Church at Okolona invited a group of young folk to hold the annual revival this year. July 10-21 there came to us Rev. Wayne Todd of Hattiesburg, Miss., who preached in the evening services; Rev. Bill Drummond of Memphis, who preached in the mornings; Rev. Carmon Sharpe of Corinth, who led the singing, Miss Polly Love of Hattiesburg, who conducted devotionals and visitation groups, and Miss Elizabeth Williams of Utica, who led conference groups and assisted in other phases of the revival. This fine group of consecrated young people brought to us a distinct blessing and the church was greatly helped because of their coming. Six were baptized at the close of the meeting—four of whom came during the time of the services.

At Union Chapel Church we did our own preaching July 21-26, and the Lord blessed our efforts, in spite of adverse conditions, with two additions and a splendid spirit obtains throughout the membership. July 29 we joined Brother B. B. McPheeters and his people at Midway Church near Meridian. This church has made remarkable strides under the able leadership of this fine young pastor and his wife. They are now on a full-time program and the work moves along in a fine way. Four additions to the church.

Rev. J. P. Kirkland of New Albany, came to us at Troy, on Sunday night, August 4 and began the meeting there as we closed out at Midway. Brother Kirkland did some fine and constructive preaching of the gospel to an ever increasing attendance from day to day. On Saturday morning after the services closed on Friday night, we baptized ten young people who had professed faith in Christ.

We assisted Brother M. M. Collins and his Saints at Egypt, from August 12 through 16. Although this is a small church, it has in its membership some true and rare souls who are devoted and loyal. The situation is bright in outlook. There was one addition to the church.

Rev. Tommy Dunlap, who is now in the Seminary at Louisville, Ky., assisted us in the meeting at Shiloh in Chickasaw County. This Church, though one of the oldest in this section of the state, is greatly handicapped because of the coming of the Game Preserve and the Davis Creek Lake and Recreational center to its neighborhood. Many of the members have had to move elsewhere and the struggling few are carrying on in the name of the Lord. Good crowds

and good interest were manifested throughout the meeting. It was the Pastor's pleasure to baptize twelve young people who had surrendered to Christ. Time: 8-18 to 8-25-40.

From August 26 to 30 inclusive we were privileged to be with Brother R. M. Lewis and his good people at Chalybeate, Miss. Of course, as usual, we found a very pleasing work being carried on here by this good pastor and wife. He kept us moving with three services every day—and we enjoyed it. They seemed to. The Lord added seven to the church this week.

On Saturday night, August 31 an ordination Council Examined Brother Charles Jolly for the ministry. On Sunday morning Sept. 1, he was ordained by the Okolona Baptist church, his pastor bringing the Ordaining sermon.

On Wednesday, August 28, Rev. Carmon Savell and Miss Gwen Johnson were joined together in the holy bonds of matrimony. On Sept. 2, I joined this brave young couple in Louisville, Ky., and we drove out to Mt. Freedom Baptist Church in Washington County, where we assisted them in a revival meeting which lasted through Sept. 12. It was a rare pleasure to be with the fine consecrated young couple who are doing such a wonderful work in this great field of service. The Lord blessed our efforts with nine additions to the church membership. Others have come since, we understand.

BR

### TRIBUTE TO MY DEAR FRIEND MRS. STAPLETON

—o—

Another soul from earth has gone  
To receive her reward for service  
well done  
She did her part His kingdom on  
earth to make  
A better and happier place for her  
dear Savior's sake.

We miss her—but we would not  
prolong  
Her days of illness she'd undergone  
We thank Him, for on His bosom  
she rests  
For her example and life that stood  
the tests.

Weep not, dear ones, for some sweet  
day  
To us who are left—He too will say  
Come home—and with her the won-  
ders and happiness we'll share  
In that bright beautiful city, for  
there is "no night there".

Mrs. G. A. Doty

### HAPPY WOMEN SECURE HELP FROM "BUILD-UP"

Periodical headaches, nervousness, irritability, cramp-like pains of women may come from functional dysmenorrhea due to malnutrition!

That's why these discomforts are so often relieved when a woman's physical resistance is increased.

CARDUI helps build up physical resistance for many users by increasing appetite and the flow of gastric juice; thus aiding digestion; helping to build energy, strength, nerve-force. It also helps ease periodic distress for many women who take it for a few days before and all during "the time." Over 50 years of use and popularity invite confidence in CARDUI!



## Sunday School Lesson

By L. Bracey Campbell

### THE MISSION OF THE MASTER

Bible Lesson Luke 4

#### I. The Temptation, Luke 4:1-13.

Read Matthew 4:1-11 and Mark 1:12, 13. We speak of the temptation of Jesus in the singular, as indeed it was done, a three-fold temptation. The word temptation in this connection means a solicitation to wrong-doing with the aim of inducing the one solicited to do wrong. The tempter in this case was the devil in person. The place of the temptation was "the wilderness," the sparsely peopled region on the west bank of the river Jordan nigh to the spot where John was baptizing and, I love to think, the same wilderness in which John grew up. As to the time of the temptation, it followed our Lord's baptism with the accompanying descent upon Him of the Holy Spirit and the testimony of the Father, "Thou art my beloved Son; in Thee I am well pleased."

Up from this exalting experience the Lord was led by the Spirit for a period of forty days in the wilderness being tempted of the devil. I think the temptation went on during the entire forty days during which our Lord was in a state of mind so exalted that he felt no need of food. When the forty days were ended his state of exaltation of spirit in some measure subsided and He became keenly conscious of hunger. He realized the weakened state into which he had been brought by his having eaten nothing. It was while He was thus weak that the devil came to Him. The temptation was upon a larger scale and in a more insistent guise—the same as that with which the devil had tempted our first parents. It was (1) a temptation to the flesh. "Command that this stone become a loaf," in order that you may eat and the hunger of your flesh be satisfied. (2) A temptation to the eyes, a temptation to the spectacular. "Cast thyself down" in order that people may see thee and that thou mayest become the center of attraction. (3) A temptation to the pride of life, a temptation to leap at once into the seat of power. Why attain your throne the hard way when a short cut is offered you? You may travel the short-cut and arrive all the earlier by the payment of this slight toll, "If thou therefore wilt worship me."

The temptation to turn a stone into a loaf was a temptation to a lack of confidence in God. The devil was saying in effect, "You are God's son, are you? Your Father is about to allow you to starve; but you need not starve, if indeed you be His Son, just command this stone to become a loaf. It is high time that you began to look out for yourself." Our Lord's answer was to the effect that man does not live by what he eats alone, by the law of his appetite alone but by every law that proceedeth out of the mouth of God. The temptation to pay homage to

the devil was a temptation to another confidence, confidence in another. "Worship me," said the devil. The Lord answered, "I worship God only and serve Him." The temptation to cast Himself from the gable of the temple down was a temptation to over-confidence, a temptation to presumption. A man or a woman cannot afford to do just anything in virtue of the fact that God is Father and on the hypothesis that He will take care of the doer no matter what fool situation the doer may fling himself into.

#### II. Our Lord Comes Home to Nazareth—Luke 4:14-30.

He went on the Sabbath to the synagogue. That word, like the word that is translated "church" has as its primary meaning not a house, but a company of people. "Synagogue" is a company called together but the word came to be the name of the house in which they were accustomed to come together. Such houses were very numerous in the time of our Lord. In Nazareth on this long ago Sabbath day our Lord went into the synagogue which He had entered on practically every Sabbath since He was four years of age. It was His custom to go there. Whether He was asked to read or volunteered to do so, "He stood up to read," and the man whose function it was to bring the book to Him brought Him the prophecy of Isaiah. Our Lord may have requested the attendant to bring Him this book. Without hesitation He found a message and read it. Lay this paper down, take your Bible and read it. (Luke 4:17-20).

Having read it note this: The prophecy which He read pointed forward to Him and declared: First, He was qualified for His work. "The Spirit of the Lord is upon me." Secondly, He was commissioned for His work. "Because He has anointed me . . . and sent me." Thirdly, the character of His work (1) to be a preacher "He anointed me to preach." He was anointed to preach to the poor, those upon whom the Jewish doctors looked with contempt. He was to preach the gospel to them. A more nearly correct translation would be that he was sent to evangelize them. To announce the truth not only but to make that announcement effectual; to bring the message not only to their ears, but to their hearts and to deliver them into the mold of it. See what He says He is to preach (1) "Deliverance to the captives" the gospel is a proclamation of liberty to a race of slaves. (2) "Recovering of sight to the blind." His preaching brings light not only to those who sit in darkness but by the power of His grace gives sight to them who are spiritually blind. (3) "The acceptable year of the Lord." He came to let the world know that the God whom they had offended was willing to be reconciled to them and to accept them into a tender relationship with Himself.

2. To be a great physician "He hath sent me to heal the broken hearted." 3. To be a great redeemer. He came in God's name to discharge sinners who were debtors and prisoners to divine justice.

Having read this passage our Lord sat down to teach and all eyes were fastened on Him. He declared

that He came in fulfillment of that prophecy and as He continued to teach the people who had known Him all His life, "All bear Him witness, and wondered at the gracious words which proceeded out of His mouth." But they stopped at wonder. To them he was "Joseph's son" raised up there in their village and they could not think of Him as being an extraordinary man. They had heard of the mighty works which He had wrought in other places and had come out to the synagogue in order, no doubt, to see Him perform some work of wonder in His home village but He goes about to teach them at once that this is not His main business and so He tells them that a prophet hath slight honor in His own country and among his own people. He gave them two illustrations of how the Grace of God works among strangers. And the cases He cites of two gentiles both of them members of races hated by His fellow townsmen filled His hearers with such rage that they attempted to kill Him. The force of His majesty personality enabled Him to pass among them unharmed and take His departure to Capernaum.

#### ITEMS FROM BAPTIST STUDENTS

Clifton Earl Cooper of Mississippi College, pastor of Jayess and Enon Baptist churches in Lawrence and Walthall counties respectively is now preaching over WSKB in McComb each Monday, 7:45-8:00 a.m. Tune in.

The officers of the Mississippi B. S. U. Convention for next year are as follows:

Billy Watson of Jones Jr. College—President.

Mary Maude Thetford, Mississippi Southern—1st Vice President.

Jane Majure, Blue Mountain College—2nd Vice President.

Tom Douglas, Mississippi College—3rd Vice President.

Ilene Ferguson, Mississippi College—Secretary-Treasurer.

Eva Lois Davis, Belhaven—Magazine Representative.

Cotton Montgomery, M. S. C. W.—Ridegcrest Representative.

Andy Moak, Copiah-Lincoln Jr. College—Jr. College Rep.

John Harper, Mississippi State—Reporter.

Herman Hunderup, pastor of Fellowship Baptist Church, Lorman, Miss. reports that the revival spirit is continuing to grow in this church. Both spiritual and financial gains are being shown. The New S. S. rooms are proving greatly beneficial, and the church attendance is the best it has been recently.

Bala Chitto Baptist Church, Pike County, has the largest S. S. it has had in years. The attendance has doubled in the last four months. This renewed activity is attributed

### Lemon Juice Recipe Checks Rheumatic Pain Quickly

If you suffer from rheumatic or neuritis pain, try this simple inexpensive home recipe. Get a package of Ru-Ex Compound, a two week's supply, mix it with a quart of water, add the juice of 4 lemons. Often within 48 hours—sometimes overnight—splendid results are obtained. If the pains do not quickly leave you, return the empty package and Ru-Ex will cost you nothing to try. It is sold under an absolute money-back guarantee. Ru-Ex Compound is for sale by druggists everywhere.

to the spirit of cooperation and Bible school held the past summer, says Pastor Herman Hunderup.

The Ministerial Association of Mississippi College sponsors a number of mission projects. Each Friday night a number of the ministerial students go to Van Winkle to preach to the negroes there who are without a church. A mission station has been established at Yazoo City in the mill district. On Saturday night one of the students preaches to the negroes on the streets at Yazoo City. Also some one preaches to the negroes on the streets of Clinton each Saturday night. On Sunday morning some one goes to preach to the old ladies in the Old Ladies' Home, Jackson. Sunday afternoon the Ministerial Association sponsors a mission bus to take students to the city jail of Jackson and to the State Hospital where efforts are made to win the lost and comfort the sorrowing.

## Neuralgia

Next time you have neuralgia or headache get quick relief with Capudine. Acts fast because it's liquid. Soothes upset nerves. Used over 40 years. Follow directions on label. 10c, 30c, and 60c bottles.

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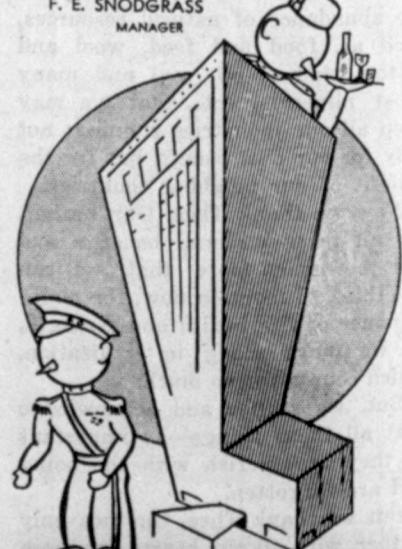
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EFFERSON  
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## Sunday School Department

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS CAROLYN MADISON, ELEM. SEC.

### The Standard Helped

Mrs. D. D. Kennedy, superintendent of the Adult department, First Baptist Sunday school, Columbia, says that in standardizing their Adult department last year they increased their enrollment, attendance, organized two new classes, raised the department percentage 27%, put to work many who had never before done anything, and raised the general efficiency of the entire school, in that the adults brought others, and was the cause of nearly every department in the school reaching the standard.

These are results enough for any department to try to standardize. Adopt it as your program this year and set about very definitely to reach every one of the ten points.

### A Great Record!

Rev. B. E. Phillips, Newhebron, moderator of the Lawrence County association, sends us the information that 17 of the 21 churches of the association had Vacation Bible schools this year.

We have not yet made a definite check, but we are quite sure this is the best percentage in the state for this year. We are justly proud of this great record of the Lawrence County churches in their Vacation Bible schools for 1940.

### Extension Work

Mrs. Myrtle McKnight, Cleveland, Extension superintendent, sends this very splendid quarterly report: 22 at beginning of quarter, one new member, 4 transferred to Sunday school, 2 won to Christ, 32 visits made, 22 lessons studied, 21 homes visited, 82c contributed. She is also organizing Extension departments in several other churches in the association. We greatly appreciate this fine work on her part.

### More Standards!

Congratulations to these departments for having reached the Standard for the last quarter of the 1939-40 Sunday school year. They will now enter the new year as Standard departments, as follows: Beginner, Kosciusko, Mrs. H. T. Craft, Supt.; Junior, Liberty, Mrs. Leroy Tumey, Supt.

These Junior classes have sent in their applications for Standard: Philadelphia: Cheerful Helpers, Miss Zula Walton, teacher; Truth Seekers, Miss Gladys Darby, teacher; Church Goers, Miss Eliza Crews, teacher. Griffith Memorial Church, Jackson: Church Goers, Bill Owens, teacher.

### Standard Campaign

October, November, and December are the months for Young People's, Adult, and Extension departments, and for Young People's and Adult classes to enter the Standard Campaign with a view to meeting all the ten points in the Standard during these three months, and then be ready to make application early

in January, 1941, for the quarter ending December 31, 1940.

How enter the Campaign? Fill out the regular blank for this purpose and mail to us and you will be entered. If you need a blank, write us.

These classes have already entered: Young People's: Picayune First Church, Mrs. J. A. Seal, teacher; Collins, Mrs. T. A. Hester, teacher; Collins, E. L. Grice, teacher.

Adult: Phebean Class, Brookhaven, Mrs. J. B. West, teacher; Collins, Mrs. Earl McRaney, teacher; Collins, H. J. Craft, teacher; Collins, Mrs. M. W. Bynum, teacher; T. E. L., Mt. Olive, Mrs. A. F. Byrd, teacher.

Join the Standard Campaign now. Write for information if you do not understand it. We want to help you.

—o—  
DURANT  
—o—

Whereas; Rev. W. R. Haynie after some six years of service as Pastor of our Church has felt led to tender his resignation; and Whereas, we have found him to be a faithful pastor, a preacher of splendid ability, thoroughly in line with all of our denominational work; cooperating in every respect, a servant of the Lord, our church and the denomination, serving as a member of The State Mission Board, The Associational Sunday School Superintendent, and Whereas; Bro. Haynie has led us in the erection of a beautiful and modern house of worship with a very small debt, and Whereas; Mrs. Haynie has been thoroughly cooperative in every phase of the work, serving as District Young Peoples Leader, B. T. U. Director and Teacher of the T. E. L. Class and Whereas; the talented children have been an asset to our church and community. Be it therefore Resolved; first

That we express to Bro. Haynie and his Family our Sincere Love and Appreciation; second,

That we assure them that our sincere prayers shall follow them wherever the Lord shall lead them for further service in His Name.

W. H. Counts,  
Chairman Board of Deacons.  
R. E. Irby,  
Sunday School Superintendent  
W. P. Taylor,  
Chairman Building Committee  
J. O. Ritter  
Chairman Finance Committee  
Mrs. C. S. Crider,  
Clerk of Church  
Mrs. C. W. Myers,  
President, W. M. S.

—o—

### MISS. SOUTHERN AT B. S. U. CONVENTION

—o—

The Rev. C. S. Moulder, Baptist Student Union secretary at Mississippi Southern College and a group of 29 students from the college attended the state B. S. U. convention at M. S. U. W.

Rev. Moulder and several of the students appeared in the program.

Miss Mary Maude Thetford of Mississippi Southern College was elected first vice President of the State convention.

Two nurses from Hattiesburg attended the meeting. They were Miss Maggie Dean Gray, representative of the Methodist Hospital, and Miss

Bruce Currie of the South Mississippi Infirmary.

At the close of the Sunday morning service Misses Gray and Currie dedicated their lives to the Lord as medical missionaries. There were about 29 or 30 other students who dedicated their life to the Lord.

Those attending the convention from Mississippi Southern College were: Rev. C. S. Moulder, Mary Maude Thetford, President, Wayne Todd, student of B. B. I. and pastor of the 38th Avenue Baptist Church in Hattiesburg; Jack Montgomery, Mary Nell McDaniels, Amy Cooper, Grace Powell, Margaret Hathorn, Willie Bruce Currie, Maggie Dean Gray, Doris Hishel, Eva McHann, Edgar Leggett, Nellie Gray Brock, Dixie Standifer, Marguerette Thetford, Robert Carnes, J. T. Smith, Carolyn Gibson, Nancy Shivers, Marjorie Frith, Dallis Rayborn, Irene Parker, Mable Turman, Loden Waggoner, Lessie Mae Lott, Katherine Norman, Ruth Moulder, Christine Riser and Roy Phillips.

Sincerely yours,  
Anna Kate Rollin, Reporter

—o—  
B. M. HOMECOMING

Visitors attending the Blue Mountain College Homecoming, November 16, will find many campus improvements. In the last two years two new buildings have been erected—the Armstrong Home for the president of the college and Henry Broach Hall, religious activities building. Just completed are new hard surface driveways through the campus. A landscape architect has been engaged who will chart symmetrically the profusion of floral beauty that will be a perennial tribute to the spirit of the college's founder and to Mother Berry whose soul has overflowed with love for others throughout the years. Alumnae are sending bulbs and funds to make this possible.

Senator Pat Harrison will make the address at the Homecoming honoring Mother Berry.

—o—  
MORTON

The Church Loyalty Crusade began in our church, October 6. The group captains are doing a fine piece of work in their visitation. The results of their efforts are gratifying. Last Sunday was "Roll Call Day." Our largest congregations

in recent years attended the services. It was a glorious day with attendance and membership in both Sunday School and Baptist Training Union making new records. This response on the part of the membership is gratifying. The program has done same things for our church that no other effort sponsored by the church has done. Every family in our church receives the Baptist Record, and let me take this opportunity of saying to our membership that it is vitally essential that we have your enthusiastic support and cooperation in this sincere effort in seeking to give Christ a chance in your life.

H. D. Jordan, Pastor.

—BR—

### MISSISSIPPI BAPTISTS

Continued from page 7) told him in confidence that God had work for him to do. Also he kept on encouraging Auber Wilds until the modest boy that he was at that time was finally led to take a larger and still larger part in the B. Y. P. U. work in Mississippi. Thus it happened that on January 1, 1918, he reluctantly accepted the great responsibility of leading the Training Union forces in Mississippi. And thus for these 22 years he has borne this great responsibility splendidly and rendered a service to the young people and to the cause of Christ in Mississippi which no mortal can estimate.

## Pull the Trigger on Lazy Bowels

with herb laxative, combined with syrup pepsin to make it agreeable and easy to take

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative Senna to pull the trigger on those lazy bowels, combined with good old Syrup Pepsin to make your laxative more agreeable and easier to take. For years many Doctors have used pepsin compounds, as agreeable carriers to make other medicines more palatable when your "taster" feels easily upset. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna, combined with Syrup Pepsin. See how wonderfully its herb Laxative Senna wakes up lazy nerves and muscles in your intestines, to bring welcome relief from constipation. And see how its Syrup Pepsin makes Dr. Caldwell's medicine so smooth and agreeable to a touchy gullet. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist's today. Try one laxative that won't bring on violent distaste, even when you take it after a full meal.

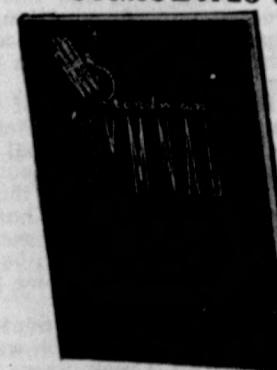
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### Instruments and Prices

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## The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

In regard to the recent "catch question" about the smallest man mentioned in the Bible; if you were answering the question literally, probably Zacchaeus would be the correct answer, for Luke tells us he was "little of stature." However, if you will read in the book of Job, you will find a friend of Job's whose name was Bildad, the Shuhite. Surely any others mentioned in the Bible would be more than "Shuhite."

Unintentionally, Julia F. Lipsey's articles was omitted two weeks ago. Maybe we will enjoy it all the more for having had to wait.

We have a nice collection of letters for next week. If you've written and don't see your letter this week, just wait, you will next week. I believe our offerings are increasing too. That is cause for rejoicing, for we don't want to let our work suffer. Just keep on being as responsive and generous.

With love,

Mrs. Frances Steele.

—o—

### Bible Study

**Jeremiah—Humble before God.**  
Jeremiah 1:1-10.

"God resisteth the proud, but giveth grace unto the humble."—James 4:6b.

When Josiah was king over Judah, the Lord spoke to Jeremiah, the son of Hilkiah, the priest, calling him into service, saying "Before you were born, I chose you and set you apart and appointed you to be a prophet to the nations." Jeremiah feeling his own weakness and inability, and thinking of the great mission to which God was calling him answered "Ah Lord, I cannot speak for I am but a child." But the Lord said to him, "Do not say you are a child, for to whomsoever I send you, you shall go and what ever I command you, you shall speak. Do not be afraid of what anyone shall do to you, for I am with you to deliver you." Then the Lord put out his hand and touched Jeremiah's lips and said "See, I have put my words into your mouth. I have this day given you authority over nations and kingdoms to tear up, to break down, to shatter, and to build up and to plant."

From that day until his death, Jeremiah was the faithful messenger of the Lord, speaking the words which God put into his mouth and seeking to lead the nations to do God's commands.

—o—

### WILD LIFE IN THE ROCKIES

By Julia F. Lipsey

In the stories about Rockefeller Center by John Lipsey that have been printed on this page lately, once in a while there is mention of somebody called "Julia, my wife, you remember". Well, it is this Julia who is writing now, and this story is a true account of some things the two Lipseys, John and Julia, saw this fall while on a trip through southwestern Colorado.

We live near the center of Colorado, and we made an automobile trip to Mesa Verde National Park, 375 miles away in the southwest corner of the state, to see the Cliff Dwellings made by Indians hundreds of years ago. I am not going to write about these, however, but only about some animals and some people we saw on our trip.

We set out on a fine September morning, and that afternoon we were riding up Wolf Creek Pass, which is one of the many roads over the Continental Divide. The road keeps winding and climbing until it reaches the top of the ridge, which at this place is 11,000 feet above sea level. It is very interesting to try to pick out the spot where raindrops falling will run into creeks leading to

the Arkansas River and then into the Gulf of Mexico, while just a few inches away the raindrops will fall on the other side of the watershed, and into creeks which flow into the Colorado River, and through Colorado, Utah, Arizona, and into the Gulf of California on the Pacific Ocean.

The road led through dense forests. This, like most of the high mountain country in Colorado and other western states, is a national forest and belongs to all of us. Here near the top of Wolf Creek Pass the trees are almost all of one kind, tall, narrow spruces, and from a distance the slopes look as if they were covered with a dense, even carpet of dark green moss.

We were close to the top when suddenly we saw two cats right in the road ahead of us. We knew this was no place for house cats—in the thick woods miles away from any town or even from a house. John slowed down the car and we looked more closely. They were cats, certainly, about as big as a big full-grown house cat, but we could see that they were only kittens, and strangest of all, they had just short stubs for tails.

"They're bob cats!" we both cried out, very much excited, for we had never seen such creatures before roaming free in their native country, but only in cages in zoos. We jumped out of the car, and John tried to get closer to them with his camera. They sprang up the bank, and stopped to look down, curious about us as we were about them. The nearest was a little too far away to show in a picture.

"Here, kitty, kitty," I called, for this seemed the natural way to call it nearer. John was too busy trying to photograph it to remind me that this is not the way to speak to bob cats. But he did warn me not to go after them, for they will attack people if cornered. Just then we heard "Meow, meow", from across the creek at the foot of the canyon. Over there was saw the mother, and she was no house cat, although marked like one. She had a big, powerful, dangerous look as she glided in and out among the trees, now visible, now invisible. Though she was only a big cat with tiger stripes, and not a tiger, she made me think of the poem,

"Tiger, tiger, burning bright  
In the forests of the night,  
What immortal hand or eye  
Could frame thy fearful symmetry?"

Stay close to the car", said John. "We're between her and her young, and she might come after us".

But she disappeared into the woods, and when we looked for the kittens again, they were almost out of sight high up the hill on our side of the canyon. So we had to go on without getting a picture.

Several days later, when we were coming back from Mesa Verde, we stopped to look down on the town of Silvertown, which was spread out far below us like a toy town on a checkerboard. This little town in the silver-mining country is entirely rimmed around by high peaks and in some winters all the roads to it are blocked by snow. A few years ago the snow was so deep and lasted so long, that the town ran out of supplies, and aeroplanes were sent to fly over it and drop food down to the people there. The planes could not land in the deep snow, but they dropped food and mail, and later supplies were sent in on pack horses.

The only snow we saw that day, however, was high above us on the summits of the peaks between which the road wound. While we were looking down, a black snout was

poked up over the edge of the road just beside the car. Then we saw a short-legged, furry animal, maybe a couple of feet long, tail and all, which ran down the bank and disappeared in some big rocks when it saw us. A few miles farther on I saw three more of these badgers, running around near the edge of the road in a kind of fast waddle.

Every once in a while all through western Colorado there are highway signs, "Watch for deer on road", or maybe "Deer crossing", just as in some places you have probably seen signs which say, "Caution. Cattle on highway". Always we looked for the deer, and always we were disappointed, until one day, when we had been almost a week in the mountains, and were near the town of Gunnison, we saw a doe standing looking over a barbed wire fence. It was one of the kind called mule deer, because of the mule-like ears, which now, as whenever they see a person, were pricked forward, and looked too large for the body.

John jumped out with his camera, determined to get a deer picture, although he had not been able to catch one of the bob cats or badgers. All the deer that I have ever seen (and I see them frequently all about our home) stand a moment beautifully alert when a person appears, staring at him, taking him in, scent, sound and sight, and then move away, sometimes slowly, sometimes in great leaps. But this mule-dee, pasturing like a cow in the farmer's hayfield, and protected by the game laws, simply stood there for a while like a lady looking out of her front window, then gave an easy graceful leap over the five-foot fence, and came over to the road behind the car. She stood on the road long enough for John to sight and click his camera at her, and then leaped the fence on the opposite side and disappeared in the willows. Just a few hundred feet from his spot there was a highway sign, "Watch for deer on highway"!

A mile or two farther another sign appeared, "Cottonhurst", and here we turned off to our stopping place, a log cabin beside the Gunnison River. Now the Gunnison is no ordinary river. Men come to it not just from Denver or Colorado Springs, but from a thousand miles or more away in every direction. They gaze on it with delight and call it the most beautiful river in the world. It is not very wide, its depth is between knee and waist, and it runs very fast and very noisily over a bed of stones. In the sun it looks like black glass flowing in ripples.

But it is not just for its beauty that men love it. These men are trout fishermen, and this is one of the famous trout streams of the world. "Cottonhurst" is one of the camps made for them. In the morning after breakfast they get into their waders, or rubber trousers and boots made on one piece, take their rods, their creels, their landing nets, their imported lines, their boxes of artificial flies, and maybe, if they can carry anything else, a sandwich and an apple. All day long they wade in the waist-deep water. Just to keep afloat in that rapid stream takes skill, for the whole bottom is covered with round, slimy rocks. One of the men said, "Wading in the Gunnison is like walking on greased cannon balls while wearing roller skates".

The most skillful are dry-fly fishermen, who always cast upstream, keeping the fly and its hook always moving, just on the surface of the water. Wet-fly fishermen, who cast downstream, are nearly as skillful, and both look down on the bait-fisherman. They work the stream all day, and as soon as they get back to camp, clean their fish and hang them up in screened boxes built on the outdoor walls of the cabins for that purpose. Thus every man's catch is out for inspection, and the hero of the camp is the one with the most fish, or better yet, the single biggest trout.

Twenty-five fish a day, or ten pounds, is the limit allowed by law.

A trout eighteen inches long is unusually large. One evening when we were there, two men had each caught big ones like this, which weighed about two pounds apiece. These two fish were baked and served up to all the campers. When these two fish were served with the heads, on, and decorated with slices of bacon, appeared on the table, the men who had taken them tried to look indifferent, but exclamations and congratulations from everybody present brought proud smiles of triumph to their faces. They would go on fishing, however, if nobody ever saw their catch. "You work all day", one of them said, "and the whole kick comes just in the second the fish grabs the hook".

—BR—

### REPORT ON SUNDAY SCHOOLS

#### LIBERTY ASSOCIATION

—o—

A well organized Sunday school is church would be one of the greatest agencies of Evangelism. The main purpose of any Sunday school should be teaching the Bible, but our goal in every community should be to have every person become a member of the Sunday School. Our Sunday School is one branch of our church work that non-Christians may become a member. A Sunday School that is organized, will have its members classified into small groups according to age, thereby, giving great opportunities for individual attention to people that are not Christians.

As we see it, one at the greatest needs in our Sunday School work is better trained workers by workers. We mean teachers and general officers. We are striving to overcome this handicap by an extensive campaign of Study Course and Vacation Bible Schools. We have had 2 training courses with 14 member awards and there were 2 Vacation Bible Schools with an enrollment at 69 with an average attendance of 56 during this associational year.

The most effective way of promoting a worthy Sunday School program in every church is through the Associational Sunday School Organization and State Sunday School Board together with the hearty co-operation of every member of every Sunday School in the Liberty Association.

Our ideal is of course a Sunday School in every church and each Sunday School to reach the Standard of Excellence. In order to do this we suggest to the General Superintendents that they have in every school: A Cradle Roll, Extension Department, Training Courses and Vacation Bible School. Well trained teachers will aid greatly in this program.

We feel that perhaps the greatest handicap to our Sunday School Work is the general lack of interest on the part of pastors and church members alike in this branch of our Christians service and failing to realize the vast importance of the need of reaching the unsaved. We have 10 Sunday Schools in this association with an enrollment of about 550. But our great concern should be the 10,000 or more of our people that are not in the Sunday School, in our county. Let us unite our efforts and go forward to render a greater Christian service during the next associational year.

Chas. M. Brent,  
Associational Sunday  
School Superintendent.



## SALLIS BAPTIST CHURCH

History of Sallis Baptist Church as related to the congregation by Deacon Ab Sanders at its centennial celebration.

It is a pleasure indeed to relate as best I may on this occasion the history of Long Creek Baptist Church from its organization in 1840 to the present year which completes a century of its existence. I have to say that the records of the church are inadequate and much I relate today has been gathered from the older living members to whom it has been handed down by those who have gone on before.

Sometime during the year 1840 the following nine persons: Henry and Ally Brown, James and Mary Smith, John G. and Marshall Ashley, James Simmons, W. H. Terry, and Mary Teague assembled at Old Bluff Springs, two miles east of Sallis for the purpose of organizing a Baptist church. Sitting with them were Elders W. W. Nash, Amos Lee, and Joel Harvey, who constituted the organizing presbytery. Rev. Nash was an outstanding minister of those times and was father-in-law of Judge J. A. P. and C. H. Campbell; and may I add that we have with us today a granddaughter of Mrs. D. F. Sallis of Kosciusko. Rev. Lee married Tamar Sanders, my grandfather's sister, and is buried up on the hill north of town. Of the other member of the presbytery, Rev. Harvey, I have failed to find any history. I find no evidence that any descendant of seven of the charter members of this church are at present connected with it. But with the other two, Joe and Mary Smith, it is quite different. I am convinced that fifty per cent of the active members of the church at this time are direct descendants of this couple. They comprise the following families: Mrs. C. F. Hughes, Sidney Owen, Mrs. W. R. Watson, Mrs. L. D. Kuykendall, J. S. Hughes, D. E. Hughes and E. C. Hughes.

There is a thought that comes to my mind as I dwell upon the coming together of those devout people, and the purpose for which they were gathered. I am reminded that in the early days of its existence our state was notorious for the lawlessness of a large number of its population many of whom were robbers, cut-throats and ruffians. It was also the rendezvous of John A. Murrell and his notorious gang.

Now some force was at work during the first half of the past century that lifted our state from this unsavory condition and filled its citizens with a civic pride and gave to them a culture that is to this day the pride of all who are Mississippians, and the envy of all who are not, and caused it to stand in the very fore-front in the sisterhood of states.

Now it does not appear to me that all this was due to the activities of any agency of the law, either local, state, or federal. Rather to the fact that throughout the length and breadth of Mississippi small companies of men and women of various denominations came together and made covenants with God and were true to those covenants. Now if in these later times our state has fallen from its pedestal and



Sallis Church and Centennial Crowd

has in great measure reverted to a state of lawlessness; its highways lined with roadhouses, speak-easies, and unnumerable unmentionable places; may this not be due so much to laxity on the part of our law enforcement agencies as to the fact that succeeding generations have not kept the covenant our fore-parents made.

Sacred history tells us that when Israel was true to the covenant their forefathers made, they prospered and rejoiced; but when they forgot this covenant they suffered and mourned. May it not be well that we ponder this thought.

This church, for some time, had no regular place of assembly, but held services at such places as were convenient. At an early date a small log house was erected at or near the present home of Mr. J. H. Brown on the banks of Long Creek. For some reason not clear to me when the congregation decided to construct a larger and better building, they moved up on the hill north of town next to the cemetery, and erected a very

substantial and commodious frame structure. There the congregation worshipped until 1928 when the building in which we are now gathered was erected. It is constructed of stucco and consists of a main auditorium and eight Sunday school rooms.

Of the deacons and officers of this church, I find no record for a long period after its organization. I do find that between 1860 and 1870 a Sunday school was organized with Dr. J. G. Sallis as superintendent, in which capacity he continued to serve until 1895. In 1870 a Sunday school rally was held at this church.

Delegates from this church attended an association at Pilgrim's Rest in 1860 and the second meeting of the association met with Long Creek Church in 1862. Subsequently this church has entertained the Kosciusko Association on four occasions.

I find that since 1860 the white membership of this church has varied very slightly from that of the present—150. Its colored members were taken off the roll in 1869. Be-

Pastor G. W. Smith

tween 1880 and 190 both the Sunbeam Society and the Woman's Society were organized. Mrs. Oscar Boyette, then a girl of 17 years, was one of the first organizers of the Sunbeams in this state. In 1924 during the pastorate of Rev. F. W. Varner both the W. M. U. and the B. Y. P. U. were organized and have contributed to the present.

The first three pastors of Long Creek Church were Amos Lee, W. W. Nash, and W. B. Lloyd. Rev. Lloyd began serving as pastor at sometime previous to 1850 and continued to 1874. Since that time the church has been served by 25 pastors. Among them being A. H. Booth, V. H. Nelson, and P. W. Carr. The present pastor being G. W. Smith.

Mrs. C. F. Hughes relates an interesting incident involving her grandfather, James Smith, a charter member of Long Creek Church, that appears worthy of repetition at this time. While the congregation still held its meetings at Bluff Springs, a very severe drought prevailed and the members met and prayed for rain. Mrs. Hughes' father, then a small boy, remained at home. When his father and mother came riding slowly home in a drenching rain and he inquired why they didn't hurry in, his father remarked that it did not seem proper to run away from what the Lord had sent in answer to their prayers.

I regret that I did not have the privilege of knowing or associating with any of the grand old characters who founded and developed this

(Continued on page 15)

## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis

Thursday, October 31, 1940

## THE BAPTIST RECORD

15

## TALLAHATCHIE COUNTY ASSOCIATION SERMON

(Continued from page 3)

He gave some as pastors, to whom others voluntarily submit themselves for leadership; an undershepherd; one in charge of the keeping of a flock not his own. Some as teachers. If you are not called to be an apostle, or prophet, or evangelist, or a pastor, then you are called as a teacher. You cannot teach others what you do not know. There are two ways to teach, one by precept, the other by example. Precept, apart from example, is worth but little. I knew a Baptist deacon, when I was a lad, in whom I had great respect and in whom I had implicit confidence. One day I saw him coming out of the front door of a saloon, wiping his mouth with his handkerchief. I could never have the same confidence in or respect for him again. He failed in his example. Brethren, we need to teach by precept, but it must be backed by example, to bear the fruit it should bear. He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers for the perfecting of the saints for the work of ministration, for the building up of the body Christ, the Church, until we all attain the unity of the faith; have a profound and exalted conception of the foundation principles of the teachings of Jesus that we may give each doctrine its rightful place, and its proper emphasis. Give Repentance, Faith, Baptism and every other great doctrine its rightful place and its proper emphasis. Many religious sects are founded on over emphasis of one doctrine. Some emphasize baptism; others works, others the Lord's supper, etc.

Till we all come into the knowledge of the Son of God, we need, so much, to know Christ better; to know of his teachings and the work of his kingdom.

When I was nine years old, I went with my father to the Oxford Association at Courtland, Miss. We spent the night in a home, where there was a dwarf 35 years old. I was proud of the fact that, as a nine year old boy, I was head and neck taller than he was. When I became a pastor, I saw that dwarf multiplied, in my congregation, many times, spiritually. They failed to continue to grow to maturity. This condition brought much loss to the Kingdom of Christ. Two things are necessary for growth: Food and Exercise. Brethren, they must have food, but exercise plays a great part in spiritual growth. To the measure of the stature of the fullness of Christ. Christ is our elder brother; our example. If I could live ten times as long as Methuselah, and grow every minute, there would be plenty of room to grow more. To the measure of the fullness of Christ. That we may no longer be babes tossed to and fro and carried about with every wind of teaching in sight of men, whereby they lie in wait to deceive; but speaking the truth, in love may grow up in all things in Him who is the head, Christ.

Driving through the Delta one day with my two daughters, we came upon a beautiful bed of water-

lillies. "Papa, what kind of flowers are they?" "Water lillies." "Let's stop and get some of them." "We cannot reach them, and we have no boat." Later I began to think. The lily began as a little black bulb in the mud on the bottom of the lake. Suppose a little worm came crawling along and said "Ho! What have I here?" — "A water lily?" — "A water lily," said the worm, "is a little black ball in the mud." The sun sent his beaming rays down through the water line and vitalized the heart of the bulb, saying, "Come up higher." A bunch of green stems began to grow up through the water. A little fish came swimming along and said, "Ho! What have I here?" — "I'm a lilly." The fish thought, "A lily is a bunch of green stems growing in the water." The sun again touched the heart of the lily and a leaf came to the surface of the water. A bird alighted on the leaf, to get a drink of water, and said, "Ho! What have I here?" The answer came, "I am a lily." — "A lily," said the bird, "is a green leaf floating on the water," and flew away. The sun with his beaming rays touched the heart of the lily again and said, "Come still higher." It puts forth a shoot above the water and blossomed. The boatman came rowing along and said, "Ho! What have I here?" The answer came, "I am a lily." "Unto the measure of the stature of the fullness of Christ" glorifying God in the church and in Christ Jesus.

—BR—

## SALLIS BAPTIST CHURCH

—O—

(Continued from page 14) church during its first sixty years' activities, but must content myself with knowing them through the record of service they left behind and the high esteem in which they were held by those who did have fellowship with them. What a joy it must have been to know such men as the Williams, the Smiths, the Ashleys, the Sallis, the Allens, and Clarks.

I did have the privilege of knowing four old ladies who were members of this church and if four nobler or more consecrated characters have come my way, I fail to recall it. They were Mrs. David Smith, Mrs. Frank Allen, Mrs. Joe Guyton, and Mrs. Oscar Boyette; they were lovingly known as Grandma Smith, Aunt Molly Allen, Mammy Guyton and Miss May Ettie.

I feel that this church enjoys quite a unique distinction in that it has a member, Miss Annie Russell, present today who joined it while the negro, T. W. Cordoza, was state superintendent of education. In other words she has held continuous membership in this church during more than three-fifths of its existence.

Before I close I am prompted to relate a circumstance connected with my own experience. In the course of a fairly long life I have contacted hundreds and hundreds of Baptist laymen throughout central Mississippi. There are six men among that vast throng whose outstanding Christian virtues and faithful service cause them to stand apart from all the rest, and when I think of them I always feel I am looking to higher ground. I have

been associated in the past as a member of Long Creek church with three of the six. I do not think I violate the proprieties in calling their names, though three of them were not members of this church. Naming first those who were not members, I unhesitatingly give first place to Captain J. P. Brown of Kosciusko, after him J. W. Sanders of McVille, and R. A. Stingley of Pelahatchie. The three who were members of the church were J. W. S. Guyton, D. M. Eubanks and C. F. Hughes.

## Program Outline

Two former pastors, many former members, and a number of friends enjoyed the celebration of the one-hundredth anniversary of Sallis Baptist Church Sunday, Sept. 29. The program follows:

## Morning Period

Hymn—Holy, Holy, Holy

Prayer—Deacon P. E. Shuttlesworth.

Hymn—Come Thou Fount of Every Blessing.

Welcome—Miss Helen Eubanks.

Response—Miss Mamie Clark, Durant.

Greetings from former Pastors Homer Webb, and N. H. Roberts.

Recognition of Miss Annie Russell, aged 80, oldest living member.

Greetings from Rev. J. O. Ousley, the only minister sent out from this church.

Morning Message—Rev. N. H. Roberts, McCool.

Hymn—Oh Think of the Home Over There.

## Afternoon Period

Hymn—Oh Worship the King.

Prayer—Rev. H. H. Webb.

Duet—Pearly White City by Mr. and Mrs. Hemphill, Jerusalem Church.

Church History—Deacon Ab Sanders.

Solo—Flee as a Bird to Your Mountains, by Miss Helen Eubanks.

Hymn—Amazing Grace.

Afternoon Message—Rev. C. Z. Holland, Canton.

The congregation adjourned to the churchyard for the formal dedication of the pastor's home where the final note on the home was burned.

Church Treasurer J. S. Hughes, Senior Deacon P. E. Shuttlesworth, Senior Deacon Ab Sanders, and Junior Deacon D. E. Hughes assisted the pastor, G. W. Smith. The members and visitors alike rejoiced that at the end of a century of progress the church is wholly free from debt. The service was closed with the hymn, "Blest be the Tie That Binds Our Hearts in Christian Love," and with a dedicatory prayer led by Rev. Rowe Holcomb, Kosciusko First Church.

The two messages of the day threw out a challenge to those who had helped in this one hundred years of service. Rev. N. G. Roberts chose the twenty-first chapter of Revelation for his Scripture, and brought a message from the thought "The Future Home of the Faithful." Rev. C. Z. Holland preached on "Divine Optimism, the Foundation for Building."

—BR—

## BRANDON BAPTIST CHURCH

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Brandon enjoyed one of the greatest revivals in the history of the

church last month. The pastor did his own preaching. There were 18 additions, 14 of them by baptism and 4 by letter. We had great crowds at every service.

On the first Sunday of October the church reached its highest point from every angle. We could not seat our people. We had 162 in Sunday School and 56 in B. T. U. The offering, which goes to Baptist Orphanage every first Sunday, reached a high peak of \$18.50. At night we observed the Lord's Supper.

The church has on a \$3500 building program and the contributions are coming in great. Pray for us.

H. W. Roberson, Pastor

—BR—

## SPEAKING OF FUNERALS

## I. For Display

1. For display of personal friendships. It is the time of all times when friends show their interest in the bereaved. Personal differences fade almost to the vanishing point for the time being, and things in common come to the surface and to the fore. And friends that have almost been forgotten will show up on such occasions to "weep with those that weep," and extend a helping hand when a little lift means so much.

Just the other day at the funeral of the wife of a man of a certain trade, though for the period of the depression years has been lost in the shuffle to make a living by other means, there was present another man of the same trade, too, had been diverted to other activities for a livelihood. They had been thus separated for many years.

The latter man had recently come through a long hospital experience with an infected foot and was still on crutches, and at the funeral with an old shoe cut open at the top to ease the pressure. Now, he had vowed to his pastor that whenever he got out of the hospital one of the very first places he was going would be to his church and Sunday school. He has not yet showed up at church and Sunday school. But for personal friendship's sake he just had to attend the funeral of the wife of his erstwhile friend. A display of personal friendship. And so it goes.

J. L. Boyd

## Splendid Cough Remedy Easily Mixed at Home

Needs No Cooking. Big Saving.

To get quick and satisfying relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never be without it in your home, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid medicine and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it is amazing. You can feel it take hold in a way that means business. It loosens the phlegm, soothes the irritated membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep. Just try it, and if not pleased, your money will be refunded.

HOW I FEEL AT SEVENTY  
J. B. Polk, Ft. Worth, Texas

—o—

For the last several years, for some reason unknown to me, when I would think about a birth day, my mind would pass over all others, and go to my seventieth birthday. In all my life to this date, I have never had a serious thought concerning any other birthday. But for years I have looked forward to this birth day with increasing interest, and joy. As it drew nearer and nearer, I felt a rising thrill, as one nearing a desired goal. On its arrival, I had one of the greatest thrills of my entire life. A thrill that stirred my life to its very depths; my mental, spiritual, and physical life were all moved with great emotion. As above stated, I do not know why; but it was all so. So I began to study entire life. A thrill that stirred my heart like that. Then I began to realize that it is indeed an important day. This is true because.

First. "The hoary head is a crown of glory, if it be found in the way of righteousness", Prov. 16:31. The word "crown" represents distinction; "a crown of glory", represents special honor. To wear a crown that my LORD calls a crown of "GLORY" is an honor of which any one may justly be proud.

Second: It is the allotted time of man on earth, Ps. 90:10. To attain this age is a witness to the loving kindness and tender mercies of God that have attended me through these many years. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty—A thousand shall fall at thy side, and ten thousand at thy right hand", Ps. 91:1, 7. As I witness, read about, and know of many thousands of people who are cut down by the great reaper (death) before they reach this age, I am humbled, and grateful at my happy lot. I have a better understanding of this text: "For he shall give his angels charge over thee, to keep thee in all thy ways", Ps. 91:11. I have often been thrilled with the reading of: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom", Lk. 16:22. Not only do these guarding angels take care of us through this life to the last step of the way; but they do not leave us then. With tender and divine grace they bear us home on their snowy wings. This ride on the angels wings more than pays for all our troubles through these seventy years. To be in the care of these angels all the way through these seventy years, is a challenging thought. For seventy years, accompanied by angels, appointed by the Lord. It humbles me. My soul is stirred with the deepest of gratitude.

Third. Then there is a real thrill as I think on this line. "Thro' man-y dan-gers, toils and snares, I have al-read-y come; 'Tis grace hath bro't me safe thus far, And grace will lead me home." Newton. I am nearer home today than I have been before. "I am a poor way-far-ing pilgrim, while traveling through this world below." But, "There is no sickness, toil nor danger, in that bright world to which I go—I am just going over home." Arr. The home going of a soldier from the

field of battle, is a great day. There is a glad emotion in his heart that rises higher and higher as he approaches nearer. The news of his coming had preceeded him, and there is just as glad emotions in the hearts of the home folks; it too rises higher and higher as the time draws nearer. The joyous meeting is better imagined than described. That is a good reason for the Bible saying "Precious in the sight of the Lord is the death of his saints," Ps. 116:15. It is their home going from the battle fields. The welcome of our Lord will not only be hearty, but joyous.

Fourth. The fact that it is as well with me as it is on this birthday is cause sufficient for gratitude and joy. Again I am humbled. The Lord has saved me from the loss of limb, even from limb fractures. He has preserved all my natural forces, and they are functioning in a way for which I am profoundly grateful. My present condition, spiritual, mental, and physical is full of promise concerning the future. Our material income promises old age security. I understand better this text: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," Mt. 6:33. Over the radio today we heard that our monthly checks are raised to begin this month. Words are inadequate to express to our dear heavenly Father my gratitude. I am more humble than at any time in life, before. Our fellowship with the Lord has never been so sweet before.

Why should I not be happy and stirred?

Fifth. Just before I was grown, I was in delicate health; I was afraid that I would not live to be twenty-one years of age. Coming just as I was trying to get started in school, this condition was one of the most serious problems that has ever come into my life to this date. I was inclined to halt, and ponder on the question, What is the use? From the physical viewpoint, it was easy to say, There is no use. The investments could better be spent providing a little more comforts while life ebbed away. But I thought of that course as a surrender; I did not like it. My sole aim in getting an education was to fit myself for some useful service in my day and generation. Before surrendering, I made it an object of special prayer. This prayer brought no assurance that I would get well. But it did give me an unmovable conviction not to surrender: that there was more virtue in an honest fight to prepare myself for being a blessing to the world, than in a surrender: I had far rather die in a struggle to reach a desired goal, than to surrender and die in despair. So from that holy night I never wavered in my purpose to prepare myself for some useful service to my generation. I was perfectly willing to leave the results with the Lord. But to surrender, I could not; even to slow up I could not. It has pleased Him to keep me to this good day. Who would not be thrilled?

Sixth. At seventy years of age there is a temptation to go through that same experience again. At best I can live only a few more years; even these years will be handicapped

with the infirmities of old age. At this time my sole aim concerning the future is to turn the knowledge and experiences of these seventy years into witnesses for the Lord; that I might impress others with the marvelous riches of his grace to those who put their trust in Him. "If I be lifted up, I will draw all men unto me," says Christ. If it were possible for me to acquaint others with the experiences I have had with the Lord, I have no doubt what the result would be. Shall I act upon the suggestions of nature, and surrender? Memories of the holy night above referred to, bid me never. Whether the future is short or long: whether it is blessed with health and strength, or weighted down with infirmities; whether blessed with liberal material income, or encumbered with poverty and want, by the grace of God, I will never quit. In what ever sphere the providence of God places me, my goal is to know and do his will with all that I am, and all that I have. It is all his: I reserve nothing.

Seventh. I could desire, or wish to live many more years. There are so many good things we can do in this life that we can never do even in heaven. After death we can no longer preach and work for the rescue of lost souls; we can no longer cheer and comfort the needy here in this life. There are many good things we can do in this life that we can never do in heaven. Every extra work here will have its rewards in heaven to bless us through eternity. Who would not covet the happy privilege of more years to serve Him, and to serve our needy race? Yes I could wish that the future might be many more years, if the Lord willed. The more we spend here will take nothing from the years of the future life. Because, "When we have been there ten thousand years, bright shining as the sun, we will have no less days to sing God's praise, than when we first begun." Then who would not covet a long life here? Who would not count it an untold blessing? I could wish for more time to work and pray for that era of "peace on earth" announced the night of Christ's birth. That era of "good will" to all men. When swords shall be beaten into plowshares, and spears into pruning hooks. When war shall be outlawed. Yes it is coming; is coming to the race on earth. When I can do nothing else, I can pray for it. If God willed, I could desire a long life to pray for these promised days, and anything else I could do to help.

And so I find many reasons why this is an important birthday: I could enumerate many more; there is scarcely any end to them. But I must quit with this other one.

Eighth. What is my present goal? What are my plans for the future? Yes I have some ideas. I am the clay, and God is the Potter. My plan is to pray for those graces that will make this lump of clay most responsive to God's holy touch. My goal is that I shall be by these graces, a good piece of clay; one out of which God can make any kind of vessel that he wants to. And I want Him to make the vessel that will glorify Him most; the vessel that

will express in the greatest way, His lovingkindness and tender mercies. Whatever my lot, I shall count it an expression of his love. Because "No good thing will be withheld from them that walk uprightly." And we "Know that all things work together for good to them who love God." So whatever my lot, my goal is to be grateful to the end of the way. I want God to be the sole judge as to what that lot is, as to period of time, and conditions till He calls me home. The gift of His only begotten Son to die for me, and the Son's gift of himself to die for me, evidences THAT HE DOES LOVE ME. I can trust Him. I have proved Him over and over; 'tis so sweet to trust in Jesus. O, for grace to trust Him more.

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## HOME MISSION NEWS

The Home Mission Board debt, now under \$900,000, is less than at any time since 1922.

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Dr. Roland Q. Leavell, Home Board superintendent of evangelism, conducted a simultaneous city-wide evangelistic campaign in the Baptist church in Augusta, Ga., October 6-20.

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Two new churches have been organized by Missionary Lawrence Thibodeaux, of the Home Mission Board, along Bayou la Fourche in the French country.

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A new mission building erected by the Home Mission Board at McAllen, Texas, has already been the means of reaching Mexicans who have not been coming to services, according to Missionary Benito Vilalreal.

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A new tract "Are Baptists Narrow and Selfish" by Roland Q. Leavell, superintendent of evangelism, has been printed by the Home Mission Board.

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The Mexican mission church at San Angelo, Texas, is open every day for prayer, according to Home Missionary D. Ruiz.

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A fifty-nine-year-old man on the mountain field served by Home Board Missionary Bert Caldwell was recently converted.

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Suggestions on the organization of soul-winning groups into "Andrew Clubs" is available by writing to the Home Mission Board.

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"Able, clear-cut, forceful," is Dr. W. O. Carver's description of the new book, "Stewardship Applied in Missions" by J. B. Lawrence. "I hope tens of thousands will study it," he adds.

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New natural color pictures on Home Missions mounted on 2x2 inch slides are now available according to announcement from the Board's publicity department.

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The Home Mission Board has received through September this year from the Hundred Thousand Club \$35,536.81.

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